Bibliography - 1933

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Telegram

OCT 2 [illegible]

The First Reader

By HARRY HANSEN

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For one reason, he is a man of extreme common sense. His autobiography, "Along This Way," reveals it. It is couched in dispassionate terms. It takes its place with representative American autobiographies, and it is the direct successor, after nearly 200 years, of the journal of John Woolman, the preacher who caused the Quakers to abolish slavery. Woolman made plain the claims of social justice and, although Mr. Johnson does not invoke the divine will, he does, like Woolman, make his point without an appeal to fear, prejudice or economic interest.

"Along This Way" is the personal confession of a man with a logical mind, a keen sense of relative values, determination and courage which make for self-respect, an ability to get along with his fellowmen without compromising his principles, and a conviction that, in spite of surface defeats, man's conditions of life are improving.

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Early Influences in Reading and Morals.

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In a land of black mammies James had a white one whom he loved devotedly. "I do not intend to boast about a white mammy," he writes, "for I have perceived bad taste in those Southern white people who are continually boasting about their black mammies. I know the temptation for them to do so is very strong, because the honor point on the escutcheon of Southern aristocracy in the South is the black mammy."

From his mother James learned both music and the love of good books; she read "David Copperfield" aloud to him, and mimicked the brogue of Samuel Lover. She gave J. Rosamond Johnson his first lessons on the piano—and James tells us that Rosamond received his name because his mother had expected a girl, and merely added "John" when he arrived. It is evident also that the boys won moral principles from their mother—a deep Puritanism—and that the father's "high and rigid sense of honesty" left its mark. It was through his mother that he became associated with the church early in life; as he says, "my religious experience preceded experience of race."

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Discovering the Color Line.

THE Johnsons were not subject to racial oppressions; the whites of their acquaintance were rational and only as an adolescent did James Weldon Johnson begin to perceive certain lines of demarkation. As a youth he thought that "all the most interesting things were being done by colored men. They drove the horse and mule teams, they built the houses, they laid the bricks, they painted the building and fences, they loaded and unloaded the ships." Not until he entered Atlanta University did James understand the peculiar situation of the Negro in Southern life. Later he learned the meaning of Jim Crow cars and the dual attitude of the whites: it was quite proper for them to sit in the Jim Crow car to drink and gamble, and to put their insane passengers there, although improper for an educated Negro to use the car set aside for the whites.

This situation gets an honest discussion in Mr. Johnson's book. I have never seen it better illuminated. In his experience Mr. Johnson met both the individual and the mob attitude. Naturally these differed greatly. Mr. Johnson found many injustices; he also found conditions in general improving. In New York he found new provision made for the Negro, and with his brother he entered the battle to make the Negro writer, composer and performer respected for the gifts he brings to the theatre.

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Her lovely daughter, Jacoranda was left to be reared by her half-drunken father and but for the kindness of Mrs. Newton, a neighbor, she would have been without training. After Adela's death, the story is centered entirely around Jacoranda; it tells of her loyal devotion to her father, her love affair with Jerry, her father's suicide and finally her marriage with Andrew.

Many Contrasts

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Georgia Pioneers

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By A. B. BERND

Here is a novel which, worthy the acclaim metropolitan reviewers have already accorded it, demands the serious attention of Georgians particularly.

It is a tale of pioneer life in this state. Its author lives in Baxley. And it is set down in a vigorous, native idiom that only one other contemporary Georgian has been able to get on paper.

Heartening and unusual it is, to find a writer whose ear for the local jargon has survived familiarity with the printed page. Such an event occurred with the appearance of John Donald Wade's biography of Longstreet; once more now, Mrs. Miller has brought it to pass. Yet this new chronicler, expert though she is, lacks the polish and sureness of Dr. Wade. She has been unable to achieve the diversity of effect with the Cracker language that he accomplished; but she has dared carry it to lengths the biographer would not go.

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Life In Pine-woods

In this language so familiar to us, Mrs. Miller has told the story of life among the pine-woods in the mid-decades of the nineteenth century—the 30's and 40's when "neighboring" cabins were six miles apart, when travel was by ox-cart because horses and mules were too expenive, when the men from the scattered farmlands ("menfolks" to Mrs. Miller) went annually to the coastal towns to sell their surplus produce and bring back articles they could not make or raise.

These pioneers of the southeastern frontier lived a difficult and heartbreaking life; and Mrs. Miller has spared none of its tragic detail. By following the fortunes of the Carver family she has managed to get the full picture of the period into her book.

Cean, happily married to Lonzo Smith, bears his 14 children during the 20 years before his death. Liar picks up a trollop from the coast and brings her home as his wife Jasper, plodding, low, reliable, surely deserving of contentment if any one in this melancholy book finds only frustration.

Their adventures are varied Snakebites, attacks by panthers, the burning of children or houses—these seem as integral a part of their life as the occasional candy-pullings

not of yellowed diaries or narratives of the period, but from word-of-mouth handed down by father to daughter. It has an epic quality not to be found in second-hand sags.

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Two Novels of Nigerian Life.

"The Skull Beneath the Eaves." By Herbert Best; 283 pages. (Grayson & Grayson, Curzon Street, W.1; 7/6).

"An American Visitor." By Joyce Cary; 288 pages. (Ernest Benn, Ltd., Bouverie House, E.C.4; 7/6).

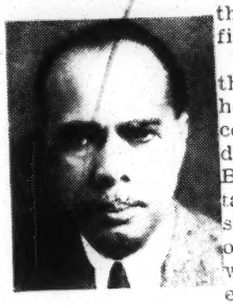
These books, the first by an author now in the United States but with his spirit left wandering about the Plateau, the second by a serving political officer, have roughly in common something besides number of pages and the facts that each had already to his credit a piece of good literary craftsmanship and that the Plateau is the main scene.

In both there is to be noted that growing tendency among sincere writers on African themes to make of Africans leading characters—therefore individual. This corresponds with the facts. People with the fine inner sense that goes with work, a happy blend of the imaginative and the reproductive, such as that in these two stories, are naturally among those who see and know and assert that Africans become individual precisely as all other people do.

Mr. Best has followed up "The Mystery of the Flaming Hut" with a mystery story equally good in plot and gaining in interest because in it we meet again several of the characters of that excellent tale, notably John Balance, the political officer, and Hatasu, the grave, wise, mischievous and lovable little Hausa maid (still accompanied by Maïtumbi, her dog), who is as real as Dick Swiveller's marchioness. Mr. Best makes short work of the notion that a longish spell of Nigerian life is not good for one's power—or, rather, his power—of inductive reasoning. A skull, with signs that its owner was murdered, is found in a prospector's hut, in a Pagan area. From that fact Balance works back a score of years, and the steps whereby he gets evidence, point by point, are described with a thoroughness worthy of Dr. Thorndyke (also an ex-Coaster, by the by) or Edgar Allen Poe. But the reader's interest never flags. A London fashion artist is attracted to Nigeria in the work of piling up the facts, and she and Balance talk about love and some of its manifestations with an amount of candour which some readers may find embarrassing; but the story as a whole is excellent, like its predecessor.

Mr. Cary's also is to an extent a crime story, but the tragedy here is political; that most piteous of tragedies wherein an African race kills one whose life work and passion it is to bring into one body the sections of that race, and to see the race established, strong, peaceful, prosperous. With Mr. Cary's Birri the crime comes at the end; in Mr. Best's story the crime is at the beginning. There is in both books a group of prospectors, and the resemblance between at least two of the prospectors, one in each book, is remarkable. Mainly, however, Mr. Cary has as theme the mental processes of his African characters, and the objects of their political movements. This theme is developed with wonderful skill and sympathy, and as its development goes on we meet prospectors, missionaries, concession-hunters, Chiefs and would-be Chiefs, political officers and a rather incredible woman journalist from the United States, all of whom, with the possible exception noted, act and speak as veritable human creatures and go to prove afresh what indeed "Aissa Saved" made clear to the discerning, namely, that Mr. Cary is the story-teller born. And it is far from the lover of good fiction alone who will benefit by reading his book.

James Weldon Johnson, author of the currently published autobiography "Along This Way," has been called America's leading Negro citizen. Lawyer, teacher, poet, diplomat, and for many years secretary of the National Association for the Advancement of Colored People, he has been a leader in the uphill fight for the rights of Afro-Americans, and distinguished himself in innumerable other capacities. He wrote the English version of the libretto for the grand opera "Goyescas," produced in 1915 at the Metropolitan Opera House. Mr. Johnson is sixty-two.



Along This Way. By James Weldon Johnson (New York: The Viking Press; $3.50). I hope that this work will receive a Pulitzer prize. In my judgment it fully merits one. It is the autobiography of an American Negro, born in Florida of a Virginian father and a Bahamian mother, of whom any American, white or black, might be proud. Reading of his boyhood, when his father was head-waiter of a Florida hotel was reckoned one of the most upright citizens of the community, and his mother taught him precepts of right and wrong stimulating his imagination by the best books she could lay hold of, one discovers an American household of great charm and high ideals. Educator, poet, song-writer (in collaboration he wrote a number of the hits of a decade, such as "The Maiden With the Dreamy Eyes," "Under the Bamboo Tree," and "The Congo Love Song") intelligent champion of Negro rights, American consul in Venezuela and Nicaragua and particularly as author of this well written autobiography, Mr. Johnson may well give pause to those who are forever talking about the congenital limitations of the Negro race.

Southern College

COTTON CAVALIER. By John Thomas Aldrich. Farrar and Rinehart. $2.

By ELOISE ALEXANDER

Cotton Cavalier by a young writer from Tennessee was awarded the prize offered by College Humor for the best novel written concerning college life.

The author chooses as the setting for his story a small co-educational southern denominational college. Peter Kimbrough and Lynn Blount, two outstanding students in the college are the two main characters. They are in love and it is concerning their love affair and their lives in school that the story is written. Their schoolmates and friends and the faculty members are important figures.

It is not with Lynn and Peter, their friends and their love affair, however, that Mr. Aldrich is concerned; he is chiefly interested in describing every phase of life in Blakely as representative of a certain type of college. He attempts to show it through the cynical eyes of Peter, as being a narrow, backward school where the ideals of education at its best are scorned, where prejudice and bigotry rather than truth are encouraged. Peter looks upon the school as a jail where every small offense is magnified. The famous Scopes case in Dayton is mentioned and a similar incident occurred at Blakely when a brilliant professor was asked to resign because he taught evolution in one of his biology classes.

The story reaches its climax when four students lynch a Negro for an outrage they thought he committed against one of the girls in the school. It develops that the Negro was innocent and Peter is saved from the serious consequences of his impulsive act by the unselfish sacrifice by Lynn.

The writer who expresses his ideas with sincerity and fearlessness has something in his favor whatever other short-comings he may possess. Cotton Cavalier scores in this respect, anyway as the reader is left with a conviction that Mr. Aldrich believes completely in what he has written. There the merits of the book end.

EDITS OWN TEXT

RALPH A. EDMONDSON, professor of mathematics at Wiley College, has the distinction of being the only Negro professor in a Negro college of the South who is teaching his own textbook, written by him for the special needs and problems which he has found in his classes. The book is entitled "Plane Trigonometry," and is in daily use in the department of mathematics at Wiley.

While written primarily to meet the situation at Wiley College, Prof. Edmondson's book is sufficently broad to cover a semester's work in most colleges of the country.

Prof. Edmondson holds the degree of bachlor of arts from Lincoln University (Pennsylvania), the degree of master of arts from Cornell University, and has done two years of graduate work at the University of Chicago.

The Story Of Early Methodism

THE DEVELOPMENT OF METHODISM IN THE OLD SOUTHWEST, 1783-1824. by Walter Brownlow Posey, Weatherford Printing Company, Tuscaloosa, Ala.; 151 pages, including index—$1.50.

This volume will be of interest to any one who may be interested in the developments of Methodism in this country, from the beginning of its activities in 1783 to its definitely organized form in 1824. The author, in his preface, says: "To have continued the study beyond 1824 would have introduced no new phases of structure other than the adjustment of expansion into more distant regions."

One cannot read this volume without inclination to honor the pioneer circuit riders, who carried on their missions at the cost of great sacrifices and sufferings. Their heroism is worthy of admiration. They were moral and spiritual crusaders, who waged tireless warfare against destructive forces of evil in all forms. They were not only missionaries of their church. They were also the foundation-layers of a civilization and the forerunners of a culture that has made for an intelligent, progressive citizenry.

The table of contents will indicate the structure of the book. Methodism crosses the Alleghenies; the period of the camp meeting; the circuit rider among frontier folk; education efforts and achievements; missionary efforts among the Indians; the Negro and the Methodist Church; efforts for temperate social reform; the organic structure of the church; Methodism reaches maturity.

Dr. Posey has done his work well, and his book deserves wide circulation among Methodists who desire to know something of the pioneer activities of their church. Many of the pioneer preachers deserve places in a hall of fame, not only for what they did for Methodism, but for what they contributed toward a higher order of civilization in the "old Southwest."—M.

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BOOKS OF THE TIMES

By JOHN CHAMBERLAIN

BACK in 1905 James Weldon Johnson visited Atlanta University, his alma mater, to receive an honorary degree, and there it was that he met W. E. B. Du Bois, one of the professors, who had just published "The Souls of Black Folk." This militant and powerful book, Mr. Johnson says, "has had a greater effect upon and within the Negro race in America than any other single book published in this country since 'Uncle Tom's Cabin.' Certainly it created the tradition of the New Negro, a tradition that has flowered in the verse and novels of Claude McKay, the poetry of Countee Cullen and Langston Hughes, the Ring-Lardnerish stories of the relatively little known Rudolph Fisher (who is also a doctor and an accomplished pianist), and—last but not least—the books of James Weldon Johnson himself.

Mr. Johnson began as a writer of stereotyped Negro verse in the Paul Laurence Dunbar tradition. But, under the influence of Walt Whitman, he soon passed beyond this phase. He came to know that good art is not a matter of imitation, but of fresh feeling freshly communicated in a living idiom. And last night at the Hotel Shelton he received the W. E. B. Du Bois Prize for Negro Literature, consisting of $1,000, which was presented to him for his book "Black Manhattan" (Knopf). "Black Manhattan" was judged to be the "outstanding work of prose non-fiction written by a Negro during the period 1930 to 1932 inclusive."

A Great Autobiography.

Good as "Black Manhattan" is, it is nowhere near so important a book as Mr. Johnson's autobiography, "Along This Way" (Viking, $3.50) which was published this Fall. "Along This Way" is, in fact, one of the most absorbing American autobiographies in existence. "Black Manhattan," which is the story of the Negro in New York City through three centuries, is, in a way subsumed in the autobiography—for Mr. Johnson's memories of New York go back a long way whether actually or vicariously, through the medium of family tradition. Mr. Johnson's mother, Helen Louise Dillet, an immigrant from Nassau in the Bahamas, grew up in New York of the Forties and Fifties, and his father worked at the old Stevens House in Bowling Green before the Civil War. As a boy, Mr. Johnson visited his aunt in the metropolis of the Eighties, and he loved it. "It would not have taken a psychologist to understand that I was born to be a New Yorker," he writes in "Along This Way." He recalls riding in the Broadway stage coaches, crossing the new Brooklyn Bridge (then one of the wonders of the world), visiting Central Park, and even making a trip "far up toward Harlem, a region then inhabited largely by squatters and goats."

Since that distant time of the gas lights and the mutton chop whiskers, Harlem has come to mean much to the Negro. In "Black Manhattan" Mr. Johnson tells how the peregrination of the Negro race to Harlem was engineered by Philip A. Payton, a colored man in the real estate business. It was Mr. Payton who formed the Afro-American Realty Company to buy and lease buildings in Harlem, with the result that white people deserted house after house, prices dropped, and rooms and apartments thereby became available to the most depleted Negro purses. It was a remarkable coup d'état which Mr. Payton engineered, and Mr. Johnson sees it as a very important event. For it gave the Negro a spiritual capital in the United States, Mr. Johnson says, and a spiritual capital is of inestimable value in creating a centre for the arts. The variety and freshness of Negro art are celebrated in "Along This Way," for Mr. Johnson was part of the Negro renaissance which paralleled the general quickening of the literary impulse in America between 1912 and 1925.

Mr. Johnson's Career.

Mr. Johnson has had a Protean life. He has been a member of the diplomatic service of the United States, serving as consul at Corinto, Nicaragua, and at Puerto Cabello, Venezuela, in the Roosevelt and Taft administrations. With his brother, John Rosamond Johnson, he has written many songs, including "Lift Ev'ry Voice and Sing," which has been called the "Negro national anthem." And with Bob Cole and Rosamond, he has put together Negro musical shows. His Broadway experience was largely limited to the few years around 1900, when it was first being discovered that the Negro had more to offer in the way of entertainment than the stage properties of the venerable minstrel show. Jazz did not come in until "Alexander's Ragtime Band" startled the world around 1912, but the growing points of jazz were well known to Mr. Johnson in 1900. He has told the story of the birth of jazz music in his "Autobiography of an Ex-Colored Man." There is a good deal about the night life of New York in the early 1900s in "Along This Way." Mr. Johnson knew the Negro Bohemia when it was still in the Tenderloin, long before it had moved to the Harlem of Florence Mills and Ethel Waters and the nocturnal wanderings of Carl Van Vechten.

For many years Mr. Johnson was executive secretary of the National Association for the Advancement of Colored People. He resigned his post to become Professor of English Literature at Fisk University. But teaching school is an old story to him. During his student days at Atlanta University, in the red clay regions of Georgia, he spent a vacation teaching young Negroes in a back district of the cotton country. After his graduation from Atlanta, he became principal of Stanton School in his home town of Jacksonville, Fla. That was in the post-reconstruction period in the South, when Jacksonville was losing some of its free-and-easy atmosphere and becoming "a 100 per cent 'cracker' town," to use Mr. Johnson's description. Mr. Johnson did two things before leaving Jacksonville for Broadway and the world: he made Stanton into a high school for Negroes as well as a grammar school, and he was admitted to the Florida bar, in spite of a prejudice against Negro lawyers in at least one of his examiners.

Problems of Race.

It is impossible in a short review to convey a sense of the richness of "Along This Way." We know of no better descriptions—or, better, dramatizations—of the South of post-reconstruction days than are to be found in Mr. Johnson's pages about his childhood in Jacksonville and his student days in Atlanta. The whole virtually insoluble problem of "race," which a Negro in the South must eventually encounter, whether at birth, in his 'teens or later, is made real and pitiful in Mr. Johnson's pages—although self-pity is distinctly not part of Mr. Johnson's make-up. Some have criticized the New Negro movement for being chauvinistic. But Mr. Johnson shows how inevitable Negro race chauvinism is in a land of white chauvinism. These processes are regrettable—but dialectically ineluctable. Every stress produces a strain.

BANTU FOLK-TALES

MYTHS AND LEGENDS OF THE BANTU. By Alice Werner, D.Lit. London: George G. Harrap and Co. Pp. 335. 15s. net.

It is only rarely that the folk-tales of a primitive people appeal to the sophisticated reader who is not a specialist in this branch of study without a great deal of writing up. To this rule the African tale, speaking generally, is an exception. The reason is not far to seek, especially if the story be one current among the Bantu, the group of peoples speaking various but related languages, which form the vast proportion of the population of Africa from the Great Lakes southward. In many of their stories these peoples show a feeling for constructive unity something akin to our own, and they have a sense of humour which we can understand. This comes out very clearly in the present collection of stories in the adventures of Hlakanyana, the Zulu trickster, who was only the size of a weasel, and is aptly compared by Professor Werner to our Tom Thumb.

Professor Werner, who is our foremost living authority on the Bantu languages, has an unrivalled knowledge of the African folk-tale. From the vast store of Bantu tales she has made a selection in which the various peoples tell in their own words what are their ideas about the Supreme Being, the creation, the living and the dead, strange spiritual beings, and above all about the animals. Among the last-named, the most entertaining are the adventures and evasions of the hare and the tortoise, the originals of Brer Rabbit and Brer Terrapin.

Professor Werner supplies a running commentary which adds to the interest for the layman and gives valuable assistance in references for comparative study.

E. N. F.

SLAVERY

HUMAN LIVESTOCK. By Edmund B. d'Auvergne. London: Grayson and Grayson. Pp. 288. 10s. 6d. net.

The centenary of the abolition of slavery has inspired Mr. Edmund B. d'Auvergne to write a graphic history of the part played by the English-speaking peoples in its maintenance and its suppression. "Human Livestock" is not a study of new materials or a work of research for students. It is an animated sketch based on such sources as Parliamentary speeches, reports of Committees, and books already published. Mr. d'Auvergne has covered a large field, for he discusses and describes American slavery as well as British, a slave trade that begins in the fifteenth century and ends late in the nineteenth. His passionate pages are full of terrible facts, and they leave his readers aghast at the power of cruelty in a Christian world. He agrees with Dr. Mathieson's view that the Spaniards at their best had the best record as slave rulers in the sugar islands.

His book shows how doubtful are the blessings of man's discoveries so long as he cannot learn to use his dis-

coveries for good rather than for evil. Columbus's discoveries in the fifteenth century led to a vast slave trade, with the horrors of the Middle Passage. Whitney's discovery on the eve of the nineteenth of the cotton gin led to a similar development, with a caravan trade to take the place of the sea trade that used to cross the Atlantic. "The slave-raising States in the fourth decade of the century were Maryland, Virginia, Kentucky, Tennessee (Fundamentalist Tennessee which clings by the Hebrew scriptures), North Carolina, and Missouri. The rice-growers of South Carolina, the cotton planters of Georgia, Alabama, Mississippi, and Louisiana (where sugar was also grown), and the colonists of Texas and Arkansas were slave consumers.

Mr. d'Auvergne at one point gives a wrong impression of the carrying of the abolition of the slave trade by the British Parliament. It is not true that the House of Lords was ahead of the Commons. The decisive resolution was carried in the Commons on June 10, 1806, by 114 votes to 15. J. J. H.

With the MAGAZINES

"TOWARD A NEW RACIAL PHILOSOPHY," an African's Point of View," by Lapido Odunsi. In The Crisis.

It should have become evident some years ago that a new program and a change of policy were urgent needs for the 12,000,000 Negroes in the United States. The present economic catastrophe has made the needs more pressing and we should be glad that The Crisis, with the usual enlightenment which characterizes it and justifies its existence, has been bold enough to formulate a plan which ought to set every right-minded Negro thinking. The compromising methods and laissez faire of a few dacades ago are out of place in an age where might is still right and in a world where minorities have no rights.

The program arrives at an opportune moment. A wave of nationalism is slowly spreading over the British colonies in West Africa; the discontent among the natives of East Africa is reaching such a pitch that an open breach is not within the bounds of improbability; the tension in South Africa is growing more acute and the youths of the whole African continent are thinking on lines which were beyond the comprehension of their grandfathers.

For years past Africans have been viewing with dismay the trend of thought expressed by some of the Negro American leaders. Whereas Africans, especially young Africans, looked at American Negroes in the light of brothers, a narrow sense of nationalism pervaded the utterances of the latter. It would have been humorous were the results not likely to be tragic. The Negro "renaissance" and the advent of the Negro intelligentsia, however, brought out new hopes, for these expressed in a vague way the sentiment of Africa being their spiritual home, nevertheless demonstrating their total ignorance of present-day Africa. This sentiment is foreign to the mass of the Negroes in America who consider themselves first and foremost Americans and who give no thought for the future of Africa.

The program The Crisis outlines ought, therefore, to serve a double purpose; it ought to arouse the mass of American Negroes to their full sense of duty as black men and women and it ought to assure the people of Africa of a new spirit of co-operation and brotherliness among that mass.

But the program sets out a few problems which look important and difficult in themselves but which are really no problems; perhaps they may constitute problems to American Negroes with their varied social observances and sophistication, whereas they easily solve themselves to an African. It is beyond my imagination, for instance, to give thought to the fact that 12,000,000 Negro people can ever wish to merge themselves into a white population, however dominant; in fact, to destroy a whole race in a sub-continent. If there is any determination among the mass (and this must be inculcated) why should social ostracism be such a sore point? Why all these superficial emulations of the white man?

The future of the American Negro is in his own hands and not in the hands of a few well-meaning philanthropists or unscrupulous politicians. The strength of the Negroes is immense; so are their potentialities. They alone can organize their society as they please; they can break the shackles which have always girded them in America and which have only loosened a little since the emancipation.

Why should Negroes want to forget their past, even the terrible record of slavery days? It is their sole inheritance; it is the account of masters hardly civilized and it ought to serve to goad them on to great things. Why should they be ashamed of being black and go to lengths to alter their physical appearance to conform as much as possible to the ideals of the white man? There are 150,000,000 blacker men than they in Africa and their blackness is their pride, their distinguishing feature and, they hope will be, in a changed society which they would bring about, the hallmark of a great race.

Once American Negroes have altered their outlook and discovered the shallowness of their American nationalism, it will be the duty of everyone to work for the attainment of the new order of society; it will be a society in which the race will be economically independent and whose pride will lie in belonging to a great brotherhood. The path will not be easy, but it will have to be necessarily based on the realization of Africa as a spiritual home and the future of Africa will be the concern of Negro America. All the prejudices and factors in the way of the realization will have to be swept aside. The colossal ignorance among the mass of the present state of affairs in Africa must be shattered. The wicked hold of Negro Christianity must be loosened to pave the way for a new rationalization in religion. (The emphasis on Christianity must be pardoned; but a religion the ethics of which encourages meekness in the hope of a heavenly greatness cannot be tolerated among an oppressed minority. It is not Christianity I attack but the peculiar exposition of it by the mass of American Negroes.) It can only tend to make the mass contented in the face of the greatest oppression and perpetuate the exploitation of the mass and all the attendant injustices. The interest of American Negroes in politics will have to be confined to where they are particularly affected; any participation on the broad outline of politics will be so much wasted energy. There will have to be a new orientation in political conceptions. Socialism is not a distasteful political philosophy and the benefits of co-operatives among an economically servile unit are incalculable. The future of the Negro will rest on his economic state; everything else will be subservient to it.

Having analyzed the broad outline of the aims, the means to reach them will be easy. There will have to be plenty of self-sacrifice and industry. The new contact with Africa may start by trade or by other factors but the two peoples have a lot to gain by mutual understanding and co-operation.

We are on the eve of a great chapter in the history of the Negro race; it is the duty of Negro America to take the lead and the great black international will soon be a reality.

Bibliography-1933

Dr. Alice Werner's New Book on African Folk-Lore

"Myths and Legends of the Bantu." By Dr. Alice Werner. (George Harrap & Co., Ltd., 39, Parker Street, W.C.2. : 15s.)

It has ever been the desire of mankind to get away at times from the hard material facts of everyday life. To some few persons borne on the tide of prosperity these facts are good enough. They wish for nothing better. To the great majority it is otherwise, and the realms of the imagination give them a new, temporary world, in which for a brief space of time they may seek solace.

Hence tales of other places take human thoughts away from their drab daily life. The new worlds may not really exist, so they must be invented. Primitive men and children are content with tales told verbally. Lettered man seeks the new realm in the pages of the written book. The greater the profusion of either, the greater is seen to be the need of a contrast to everyday life.

Like novels, primitive stories deal with fancied existences commensurate with the tribe's environment, or, at least, such are preferred. The actions and the beings are those that can be understood; but when the demand arises, the imagination is strained to the verge of the impossible.

To be really popular and worth hearing again and again, the actors and their actions must have some verisimilitude. Carried too far, the stories are of only limited interest. "Sing me the old songs I delighted to hear—" can well be applied to tales that fascinated in childhood or youth, and can still be listened to in old age.

The myths and legends of the Bantu, which Dr. Werner discusses, are embodied in the oft-repeated tales told at evening in the villages of primitive Africa. The antiquity of some of them it is impossible to guess at. Others may have originated with a story-teller of the present day. Many must have dropped out, being unattractive, just as have countless modern novels. Others have spread far and wide.

Dr. Werner is careful to state in the introduction that to speak of a Bantu race is misleading. The Bantu are merely that part of the great Negro race speaking prefix-type languages. Unfortunately, only too many writers, who should know better, talk of Negro *and* Bantu, as if the latter were not Negroes also.

There being thus no break in racial unity apart from varying foreign infiltrations, it is not a matter for surprise that a myth, legend or story, should be found to be radically the same among tribes whether classed as Bantu or not, and that such myths, etc., should extend from one end of Negro Africa to the other. That there should, however, be many differences in their presentation is only to be expected. The Negro race varies with its environment, and one cannot expect to find identical types a thousand miles apart. Identity of type, indeed, is not found either in the flora or fauna. Hence, if a tale be peculiar to a locality, it will probably be new; the older stories will be found spread far and wide, carried in by-gone movements of populations, and adjusted to the new environments.

In many of the stories it is seen that a spirit of inquiry pervades the fiction, as the following titles show: "Where man came from." "The Heaven-Country." "Mortals ascended into heaven." "Ghosts and their country." "Heroes and demi-gods." "Gnomes and goblins." "Half-men." "Celestial phenomena," and the popular animal stories with or without a moral. These are some of the branches of the subject of which Dr. Alice Werner gives examples and discusses. Her deep and wide reading, and her personal knowledge of Africa, enable her to present her subject in a way both scientific and attractive. The great value of Dr. Werner's book lies in the fact that it will serve as a concordance to students of folk-lore. With it by them, they will arrive at an understanding of the subject which without its assistance could be done only after long and patient study and comparison of tale with tale.

There are just a few points that may be selected for comment. On page 39 the author remarks that "it seems clear from all these legends that the African does not, when he thinks about the matter at all, look upon death as an essential fact in nature." When the African Negro is dealing with the hard facts of reality, this statement might be controverted; when he goes off into the realms of fancy, perhaps it is another matter, and it may be so.

An especially interesting chapter is that on the half-men. These beings are commonly described as split in two, lengthwise. Stories of beings cut across the middle are, according to Dr. Werner, rare; but of the latter there is a parallel to the Angola story of the jealous woman and her child, as far distant as Sierra Leone, among the Mende. Split beings are also known in Arab and Persian folk-lore. To arrive at any theory as to the reason for the creation of such fanciful beings is not easy, and we do not see that Dr. Werner hazards any suggestion.

Then there are the legends of the origin of the rainbow. Its connection with, or having its origin in an anthill, is found equally in the Hausa country, and connecting it with a snake up a tree, as with the Mayombe, is paralleled among the Mende. That condensation of the atmosphere is recognised is seen from many of the myths.

Finally, the European who thinks he knows the African Negro from personal contact, whether it be in the course of his livelihood or as a result of rapidly-made anthropological studies, knows only a part of him if he does not know his folk-lore. It is there, as I have said, that the African mind shuts out the material world and enters into that of fantasy.

There are attractive illustrations depicting some of the types who have created the myth-world that Dr. Alice Werner describes so well.

F. W. H. M.

Merchants of Hate

THE SECESSION OF THE SOUTHERN STATES.

By Gerald Johnson ... *New York: G. P. Putnam's Sons* ... $1.50.

Reviewed by
AVERY CRAVEN
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"WHAT history teaches is above all humility, that pride of opinion and easy certainty are folly, and . . . that the merchant of hate is a merchant of hell, however sanctimoniously he may wear the livery of the Prince of Peace." With this statement as text, Gerald Johnson unfolds the story of secession and produces a volume that should be studied by every intelligent American citizen and explained to those who are not intelligent. It is a masterpiece of historical interpretation, which, in spite of some startling inaccuracies of fact, comes nearer to a correct understanding of this major crisis in American life than any previous study.

The central idea in the book is that everybody was wrong in 1861. That the Civil War was "inevitable only in the sense of some tragedy being inevitable when a people accept idiotic leadership." That in a period of material adjustment, emotion pressed common sense aside and spent a people's riches of men and well-being to accomplish little worth the while and a vast amount of evil.

Mr. Johnson finds the beginning of the trouble in a loosely phrased Constitution, regarded by the convention which framed it as being neither complete nor perfect but which lesser men of a later day exalted into "the last word," from which they might "buttress their ideas" and confound their opponents. The legal mind rendered it dead by interpretations "by the letter" and by ignoring its spirit of mutual "deference and concession." Southern leaders of the Calhoun type understood everything about it except the most vital thing—what made it work. Northern radicals, with as little understanding, considered it worthy only of the bonfire. Both had lost "contact with the realities of the world." Both had become agents of heaven, with whom there was no error or no compromising.

With this as a beginning, sectional leaders proceeded to an emotional distorting of both their own way of life and that of their rivals. Garrison, Phillips, Beecher and Mrs. Stowe drew pictures of slavery and Southern masters which had no existence save in their own minds, and pictured an institution, already breaking under its own weight, as about to spread over the entire nation. Calhoun, Dow, Rhett and Yancey replied in kind with the assertions of "slavery, a positive good," and an industrial North about ready to crush its agricultural rival. And in both cases the prophets of moral progress became in time the "merchants of hate."

The situation, even then, might have been saved if the political leaders had offered statesmanship to offset sanctimonious emotion and pious rationalizing. But Seward, the greatest of the Republicans, and Douglas, the greatest of the Democrats, were both "fools." Neither was capable of viewing affairs except in political terms. With Davis and Toombs, Lincoln and Chase they crowded the more sane men of the old Clay and Webster type out of the way to maintain political place by sectional appeal. Lincoln talked more sensibly than the others, but his actions were those of the ordinary politician of the day, and Southern men would not take him seriously. John Brown better fitted their idea of what the Northern people were like.

So the "burlesque" went on until one morning at Fort Sumter tragedy took the stage. Then the soldier, whose business is not to think but to do whatever necessity demands, began adding heroic qualities to the scene. Four years of awful warfare and superlative valor; grim men at last in close grip with reality. In the end a half-million dead and a nation to be reconstructed.

And what did so much of "moral crusading" and unwanted fighting bring us? A financial burden not yet completely met. Ten years of military rule in one portion of the "democracy." The Negro, no longer a slave, but even yet a political deadweight, thrust for-

ward to his rule and ruin. Industry set high above the farmers of the nation and the ideal of "the gentleman" replaced by the "guilded age." "Ex-soldiers," under a patriotic appeal, plundering the Treasury and corruption rampant from the city to the national government itself. And what is even worse, John Brown, "the homicidal maniac of Kansas" . . . little less than a demi-god to half the country, and John Calhoun, "fundamentally an ass" beyond criticism in the other half!

Mr. Johnson's final thrust is worthy of quotation:

> Farcical statesmanship precipitated the Civil War. If we know it, shall we not be less indulgent to farcical statesmanship in our own time? Perhaps not, for the players in a political farce are always in deadly earnest and usually carry the audience with them.

The Nordics Once More

THE CONQUEST OF A CONTINENT, Or the Expansion of Races in America.

By Madison Grant . . . *New York: Charles Scribner's Sons . . . $3.*

Reviewed by
RUTH BENEDICT

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THE crusade of the racial purists is conducted along two fronts, the academic and the political, and Madison Grant has been for many years a chief protagonist. In the present volume he gives an account of the intrusion of non-Nordic elements into our originally Nordic population, and demands a national program that will purge our country of all non-Nordic, non-Protestant elements. He recommends "first and foremost the *absolute* suspension of all immigration from all countries" (his italics), of "all naturalization for a generation at least," and "wholesale deportation." It is a platform for which it is hard to find modern parallels outside the Hitler propaganda.

President Henry Fairfield Osborn "stands with the author in nailing his colors to the mast," and states in the first sentence of his introduction to the volume its first article of faith: "The character of a country depends upon the racial character of the men and women who dominate it." As applied to the United States this means that this country is Nordic and all its great qualities will be lost if our blood is mixed with that of lesser breeds. In President Osborn's words, "This book is the first racial history of America, or, in fact, of any nation. Its theme is that America was made by Protestants of Nordic origin and that their ideas about what makes true greatness should be perpetuated; that this is a precious heritage which we should not impair or dilute by permitting the entrance and dominance of alien values and peoples of alien minds and hearts."

The author examines, state by state, the racial composition of the settlers of America first in Colonial days, and then in the period of expansion. For the general reader the subject matter is of academic interest, consisting of inferences as to the racial alignment of early colonists based on the section of Europe from which they came. All that is necessary for his purpose in order to establish the golden age of America is his finding that in 1790 nine-tenths of the whole white population was Nordic in race and 99-100 of it Protestant in religion. To a realistic historian, the crude Calvinism of the churches, the chicanery of politics, the harshness of domestic life, to mention only a few, may make the period a dubious cultural paradise. It does not matter. They were of the chosen race and their ways were good ways. Even the death from excessive childbearing of "one wife after another" in Colonial times which the author chastises "sentimental feminists" for deploring, made, he says, for remarriage and was biologically desirable. However, the Nordics even at that period were menaced by lower races. Twenty thousand Alpines settled in Pennsylvania and came to be known as the Pennsylvania Dutch. They were the single blot of any importance on the escutcheon of the country at that period, but unfortunately the colonies were not unable to hold fast to their heritage. The author regrets the Revolution specifically because it was the occasion for the departure of Loyalist families, many of them old and distinguished, and as a consequence "the representative families of Boston today are not descended wholly from the aristocratic Colonial families but largely from the population of the small towns and villages in its neighborhood." As over against the complex and illuminating social histories of early America which recent historians have given us, this section of the present volume is of antiquarian interest.

America degenerated from the time of the influx of Irish Catholics and central Europeans after 1860. The author is at great pains to show that the Irish colonists of the golden age were utterly distinct from the Irish who came after the potato famine in their homeland. The former he calls the Ulster Irish because the usual term, the Scotch-Irish, suggests to him miscegenation. The Ulstermen are among the chosen, and the south Irish with all their works are anathema. The citation of non-Nordic, non-Protestant inhabitants of this country becomes more appalling as history proceeds, but the author believes that even today it is not too late to save ourselves: "down to date the American stock has only just begun to intermarry with the immigrant stock." The program is therefore clear: No immigration, no naturalization, and wholesale deportation. In this way the priceless legacy of our forefathers may be preserved.

It is hardly necessary to revere one's pioneer ancestors at such a cost. Respect for their virtues need not be a foundation for a prestige cult bent upon eliminating aliens. Scientifically there is no warrant for such a program. The doctrine of racial purity depends upon a mistaken use of the word heredity. Heredity as it is used in biology is a matter of traits transmitted down a descent line from parent to children and is of enormous importance. It passes in family lines and some of healthy and some unhealthy. In small, inbred groups one group may differ significantly from another. But in great modern civilizations "racial" heredity is another matter. Every race has a large assortment of healthy and unhealthy, able and deficient individuals, of predominantly healthy and unhealthy, able and deficient family lines. The proof that the good lines are specialized in any one race has never been made. If circumstances are favorable, the most diverse races seem able to achieve cultural greatness. Certainly within the historical period, the correlations between cultural achievement and race are excessively low as contrasted with those between cultural achievement and size of the population. Even in our own immediate cultural background history written with a single eye on race involves a historian, as Mr. Grant sometimes notes, in endless contradictions. Thus he instances the "mystery" of the easy conquest of the Nordic aristocracy of Spain by the Moors—it is part of the true faith that Nordics overcome their enemies; and that exception in our English ancestry to the evils of miscegenation: "in fact the mixture of Nordic and Mediterranean in the British Islands may possibly be one of the few advantageous racial crossings." Other historians have regarded such mixtures of physical types as a fertile soil for rich cultural achievements.

The book ends on a stern summons to bear the White Man's Burden. There must be an end to the evils of "encouraging the Negro to dispute our dominance and of arousing natives to assert their equality with the European races." We must take up on our Western border "the duty of policing the world and of maintaining the prestige of the white man throughout the Seven Seas." To any one who has been following the press reports from Germany the summons has a familiar ring. In Germany they say Aryan in place of Nordic, but they talk similarly of their sacred duty to show the rest of the world its place. It is a form of self-complacency which the cool perspective of history renders in the end a trifle ridiculous.

Chats on the New Books

Old Man River

STEAMBOAT ROUND THE BEND. By Ben Lucien Burman. Farrar and Rinehart, Inc., New York.

This book is the tale of the people who live along the banks of the lower Mississippi, the white and the black people who live precariously off the offerings of the river, sensitive to its every mood. A simple folk, these rivermen look upon the mighty stream much as did their Indian predecessors who gave it the name, "Father of Waters." To them the river is a very real personage, a near divinity bestowing favors upon the good and punishing the wicked.

"Steamboat Round the Bend" is the story of the ambition of old Doctor John, quack medicine man, to become a steamboat owner and captain, of his romance with the devoted Miss Robbie, of his tireless effort in securing the pardon and freedom of his dead sister's son, Duke, indicted and convicted of murder; and of Duke's courtship with the swamp girl, Fleety Belle.

With a sure sense of the fitness of things, Mr. Burman has written this novel in a style authentically expressive of the people and the bayou country. It is vibrant prose poetry. The moody cadence of Old Man River rolling along, the lusty work songs of the black roustabouts, the slow halting speech of the river folk, the rustle of animal life in the picturesque back reaches of the bayous, all are reproduced here in a style which is onomatopoeic in effect if not in words. Likewise his characters are depicted in shades which blend harmoniously with the countryside of which they are a part.—H. L. M.

Bibliography – 1933

CHURCH YEAR BOOK REVIEWS SIGNIFICANT TREND IN RACE RELATIONS

New York.—The forthcoming issue of the Church Year Book of the Federal Council of Churches will contain a summary of significant trends in race relations during 1932, by George Edmund Haynes, Ph. D., Executive Secretary of its Department of Race Relations. This summary includes the following events: 1-26-33

In Religion

Methodist Episcopal Church General Conference, in quadrennial session Atlantic City May 5, adopted resolutions abolishing all race discrimination in future arrangements for conferences. Federal Council of Churches suggestions to religious organizations on principles and practical procedures in hotels, meeting places, etc., basis for this agreement.

All Souls Protestant Episcopal Church, New York City, forced open by Bishop William T. Manning, with aid of locksmith, after church was padlocked by vestry following disagreement over status of Negro members of the church. Rector, the Rev. Rollin Dodd, courageous in stand against race prejudice.

Increasing attention given to matters of unemployment and relief by white and Negro church leaders working co-operatively in their parishes and in organized community work throughout the country.

In Economic Life

The development of Negro grocery chain stores in several cities through the Colored Merchants Association and cooperation of white business organizations.

The employment of Negro demonstrators in a baking powder company. Publication of "The Southern Urban Negro as a Consumer," by Paul E. Edwards.

Federal Council's Departments of Research and of Race Relations conducted study of cotton-growing communities in Alabama, Arkansas and Mississippi with facts ascertained about Negro-white relations in agriculture.

Vocational Guidance Week sponsored by National Urban League for social service among Negroes.

Report submitted to President Hoover by the National Association for the Advancement of Colored People, giving facts about injustices to Negro levee workers on the Mississippi River, and subsequent appointment by the President of an investigating commission. Negro workers in industrial communities competing to hold jobs in face of organized efforts to replace them with white workers.

Decrease in Mexican migration across the border.

In Civic and Political Life

Number of victims of the mob shows biggest decrease in any year since 1886—six Negroes and two whites lynched during the year 1932. Honor roll of States free from lynching, published annually by Federal Council's Department of Race Relations, has shown a fluctuating record of free States from 39 in 1923 to 43 in 1928; 38 in 1931 and 41 in 1932.

Scottsboro (Alabama) case of seven Negro boys convicted by the State and sentenced to die for alleged rape of two white girls. Appeal to the United States Supreme Court returned the case to the State with decision that trial by due process of law under the Fourteenth Amendment to the Constitution had not been given the boys.

A Negro, Euel Lee, convicted in Maryland on charge of murdering employer; appeal to the Maryland Court of Appeals brings reversal of conviction and retrial ordered on ground that Negroes had been unconstitutionally excluded from jury panel of the trial court. Communists instrumental in both the Scottsboro and Maryland cases.

Texas accords Negroes right to vote in primaries, following decision in 1927 of the United States Supreme Court that under the Fourteenth Amendment the State could not withhold this privilege from Negroes. State transferred authority to fix voters' qualifications to executive committee of political parties. L. A. Nixon, Negro, won suit for damages against two whites who declined to furnish him with ballot or to accept his vote by decision of the United States Supreme Court that such action was contrary to the Fourteenth Amendment. Negroes poll large Democratic vote in Presidential election, breaking loose from Republican traditions, especially in Virginio, New York, Ohio, Indiana and Illinois.

Attention of the churches drawn in a special manner to problems of other non-white groups in the country: the increasing number of Filipinos; new governmental policy toward education and integration of Indians into American life. Missionary Education Movement issues extensive study courses for church groups on relations between Indians and whites. Hostile attitude toward Japan because of recent invasion of Shanghai and military action in Manchuria.

In Education, Athletics, Drama

Negro colleges—Fisk, Howard, Atlanta, and Hampton—given "A" rating by Southern Association of Colleges, irrespective of color of students; several others given "B" rating. Adult Education Movement includes Negro groups in its experiments in New York, Atlanta and other places.

Eddie Tolan and Ralph Metcalf, Negro sprinters, bring titles to United States in Olympic games. Green Pastures, with Richard B. Harrison, star, makes transcontinental tour, playing to large audiences in principal cities.

Book Review

"JIM AND MR. EDDY"

By Algernon Brashear Jackson (Associated Publishers, Inc., 1528 Ninth St., N. W., Washington, D. C.)

2-10-33

For years I have been reading the weekly ANP releases of Dr. Algernon B. Jackson. A few months ago he did me the honor of searching out my local address and wrote me a most complimentary letter on my humble journalistic efforts. Subsequently he read a comment of mine that I had never been privileged to review or comment on any of the books put out by the Associated Publishers until Mr. John H. Paynter sent me his "Fugitives of the Pearl." Dr. Jackson then had the Associated Publishers send me a copy of his "Jim and Mr. Eddy."

* * *

Of all the non-fiction racial books that I have read and commented upon during the last two years none have held my interest as did "Jim and Mr. Eddy." Perhaps this was so because I too have travelled through the southland and have met "Jim", "James", "Mr. Eddy" and "Dr. Eddy" although not under the same favorable circumstances as did the interesting Dr. Jackson and his wife.

* * *

The Asociated Publishers brought this book out in 1930 so I am unable to say whether it is still in print or not, but if it is in print and you have not yet read it, and you want to read an interesting, convincing, analytical description of facts concerning the present-day existence between the races, of all types and classes, in the southland, by all means read Dr. Jackson's "Jim and Mr. Eddy".

* * *

—Clifford C. Mitchell

WEST AFRICA

Rugs

No Place for a White Woman. By Mary Elisabeth Oake. London: Lovat Dickson. Pp. 192. 6s. net.

It is perfectly true that white women who marry Government servants in West Africa have experiences that would have appalled them if they had known of them beforehand, or rather, perhaps, if they had realised in the least what they were going to be. Mrs. Oake, though informed beforehand that Buea was no place for a white woman, had the usual sense of adventure and an imagination which transformed things as she wished. She did not stay long at Buea, but long enough to discover a good deal of the mentality of the native, of whose education by the British she writes: "Suppose we had gone through our university course hearing all our lectures in Polish. . . . Suppose one compulsory subject were the future history of the United States and another the higher mathematics studied by such a genius as Sir James Jeans. We might then be able to sympathise with these students who learned in English such subjects as the history of the British Empire and geometry." She enlarges on the intense loneliness even of a couple thrown back entirely upon themselves and therefore gradually having no ideas to exchange—and all this in overpowering heat and damp which make every movement, every idea, an effort. At the same time, as things are men have to live and carry on in parts of the world such as these, and gradually science has made possible climates which inevitably meant illness or death. There are also women, white women, who feel they would not do less than this, should their lot call them to do it, and who time and again have not been willing to leave to men alone the ultimate burden of things. Probably everything that Mrs. Oake says is true—she says it well and with understanding,—but it is truer perhaps materially than spiritually, which is why it strikes one as being a half-truth. M. H.

Book Review

Collier 2-10-33

DARK SURRENDER. By Ronald de L. Kirkbride....New York: Sears Publishing Company..... $2.50.

This is a well-nigh incredibly naive and amateurish novelette about life on such a ridiculously southern plantation as never was in the world, and certainly does not exist in this year of the Great Depression. It carries an astonishing moral, which is that Negroes are far better off without ambition to leave the humble station for which they have been designed by God and Destiny. Mr. Kirkbride's protagonist is a dreamy colored youth, fascinated by book learning. He marries one of his own kind, and then, suddenly discovering that love is not enough, dashes off to the North, where he becomes one of Harvard's best students and athletes with an ease that leaves the reader slightly flabbergasted.

Then he takes up literature and makes a go of it. But Harlem and the wide world are not enough, and with his body and conversation admirably tailored he returns to the old plantation and its simple joys, not the least of which his boyhood sweetheart, who in the meantime has borne children to most of the males in the vicinity. His old boss welcomes him home as the discoverer of the true secret of happiness a great man, who knows his place and the place of all his people.

NANCY CUNARD TO WRITE BOOK ON NEGRO CULTURE

Courier 2-25-33

NEW YORK, Feb. 23—(ANP)—According to a wireless dispatch to the New York Times, Lady Nancy Cunard has completed her quest in many countries for evidences of Negro culture and will shortly publish the results of her research in a comprehensive volume.

Some of the contributors to the volume will be Norman Douglas, Ezra Pound, Vance Lowry, W. C. Handy, Clarence Cameron White and Taylor Gordon.

Augustus John has done pictures for the book, which is to include also 360 photographs and selections of Negro music.

Miss Cunard, a member of the famous English shipbuilding family, is reported to have had her interest awakened in the civilized qualities of Negroes through association with a talented colored entertained in Paris. When members of her family learned of their daughter's friendship with a Negro the ban was immediately placed upon it. Mother and daughter came to a parting of the ways.

Miss Cunard insisted that there was nothing unusual in her friendship with the man, asserting that she had never been allowed to believe that there were civilized cultured Negroes. When she learned that there were her interest was piqued and she realized that a grave injustice was being done to the Negro by those persons who sought always to paint him as a social pariah.

This injustice caused her to resolve to become the champion among whites who live too far away from the Negro to know him or the Negro men and women of achievement. She collected material in England, then in other countries of Europe, and finally in the United States.

The yellow journals of New York sought quite naturally to distort the object of her visit when she reached these shores. It was alleged that she had come to pay a romantic visit to Paul Robeson. Later, when she left to go to the West Indies she took as her secretary Lieut Anselm Colebrooke, a West Indian. This act was also a choice issue for the tabs.

New Book Shows Dwindling Importance Of White Race

Courier 2-25-33

"Beginnings of Tomorrow," by Ousted Ohio State Professor Who Believed In Interracial Liberalism, Is Target of Critics.

NEW YORK, Feb. 23—A new book, published February 20, called "Beginnings of Tomorrow," is described on its jacket by the publishers as showing "the dwindling importance of the white race." The author is Dr. Herbert Adolphus Miller, former professor of sociology at Ohio State University, who was dismissed from that institution two years ago because he believed in and practiced equality between colored and white people.

Dr. Miller's sociology classes used to visit sociology classes at Wilberforce and frequently at a social period, the students would dance. Dr. George Rightmire, president of Ohio State, who is now trying to bar Miss Doris Weaver from a home management house on the campus, objected to this social mingling of the students and Dr. Miller was ousted.

His objection to military training was used as the excuse, but the real reason it is generally believed, was his belief in equally of the races. His new book is published both by Frederick Stokes Company and eHath and company. The price is $2.50.

Journalistic Textbook Lists Two Volumes On Race Press

Pittsburgh Courier 2-25-33

NEW YORK, Feb. 23—The newth Macmillan Company, was first and revised volume, "Editing the ublished in 1923, but was revised Day's News," an introduction t last year by Leland D. Case, for- newspaper copyreading, headline merly of the staff of the Paris edi- writing, illustration, makeup, and tion of the New York Herald Tri- general newspaper methods, by bune.

George G. Bastian, late copyreader on the Chicago Daily Tribune, and lecturer in news editing in the Medill School of Journalism of Northwestern University, is the first journalistic textbook to include in its bibliography books on the Negro press, so far as is known to Harlem newspaper men.

Under th heading, "American Journalism," are listed "The Negro Press In America" (University of Chicago, 1922), by Frederick Detweiler, and "The Afro-American Press," by Irvine G. Penn (Willey, 1891). More than 500 volumes and pamphlets are listed.

The book, which is published by

Bibliography - 1933

Slavery Opponents

THE OPPOSITION TO SLAVERY IN GEORGIA PRIOR TO 1860. By Ruth Scarborough. Stein Printing Co., Atlanta. 256 pp.

By WARREN GRICE

The volume embraces the author's dissertation required for her doctor's degree at Peabody. She is a Georgian, a native of Pulaski county, was reared near Hawkinsville, and took her master's degree at Mercer. The work covers a field hitherto untouched by the writer of Georgia history, except as to isolated items.

The study begins by showing that Georgia was the only one of the 13 colonies in which slavery was prohibited, and the reason for this, Oglethorpe's earnest efforts to keep it a free colony; the details of the long fight to lift the ban; how the restriction was finally repealed in 1750. The opinion of many of the leading Georgians of that early period is shown, pro and con, on the subject. A review of the early laws governing slaves is given, including statutes to prevent too many being brought here. There is an interesting chapter on the African slave trade, and Georgia's part in its suppression. This state made it illegal long before the United States as a whole did.

The author sets forth a fact abundantly verified, but too often overlooked, that it was New England that continued to engage in this abominable traffic of bringing Negroes from Africa to America long after it had been outlawed by every civilized nation on the globe. Only one slaver ever left Georgia for the coast of Africa, and there was but one Southerner of her entire crew. There are two chapters dealing with the colonization movement in Georgia, showing that the worthy effort of the American Colonization Society to settle in Africa a large number of those who were held as slaves here, had the active sympathy of a great many Georgians, including W. H. Crawford and Joseph Henry Lumpkin.

Scholarly Conclusions

Dr. Scorborough has referred to many old wills and special laws which manumitted numerous slaves, and shows that there was a large element in this state who sincerely desired that slavery cease. She treats instructively of the slavery controversy that assumed such proportions in the decade of 1850-1860; and concludes with a review or summary of the whole in which with a discriminating, scholarly mind she draws certain conclusions from her study.

It is a work well done, exhibits much painstaking research, and is a most readable volume. It is a valuable contribution to the history of our state. It is appropriate that it comes from the press in this bicentennial year, when many of us are studying anew our Georgia history.

About Books—

Baptist History

"A Short History of the Baptist Denomination" by Miles Mark Fisher, minister in the White Rock Baptist Church, Durham, N. C., has just been issued by the Sunday School Publishing Board of the National Baptist Convention, Inc., Nashville, Tenn.

This work was written at the invitation of the National Ministers' Institute, of which Dr. George Rice Hovey, retired superintendent of education of the American Baptist Home Mission Society, is director. It is the text-book in Baptist history for the institute, which reaches many thousands of Negro Baptist preachers in the South.

The foreword states that "since no authoritative history of the Baptists has appeared which includes the religious development of its racial constituents, other than as distinct and separate groups, there is need of a work like this that essays to treat the story of the denomination as a unified whole." As a matter of fact, the writings about Negro denominations generally have treated their development separately. This is not so in "A Short History of the Baptist Denomination" where Northern, Negro, and kindred Baptist groups are given inter-related treatment in North America, on other continents, and in the islands of the sea.

This history claims that Negro Baptists have more members in America by a million than all other Negro denominations combined; "that they have more communicants by over a million than there are Baptists in the rest of the world outside of the United States; that in America they are about twice as numerous as Northern Baptists and about equal in number to Southern Baptists; and that their history is available nowhere else."

The book is printed by Negro publishers and is the first text of the institute written by a Negro. The author, Rev. Miles Mark Fisher, was formerly Hoyt professor of church history in Virginia Union University. He was graduated from Morehouse College, the Northern Baptist Theological Seminary of Chicago, and the University of Chicago.

A High-Flier

PITY IS NOT ENOUGH. By Josephine Herbst. Harcourt, Brace & Co., New York city. 358 pp. $2.50.

Miss Herbst's novel is a new treatment of the conventional family fiction. It is the story of the Trexler family after the Civil war, and is built about Joseph Trexler, the family' second son to whom some good fortune always was just about to happen.

Joe left his family and an ornery job after the war and joined the march of the carpetbaggers southward. He went to Atlanta and became connected with crooked officials building and operating the locally famous Western and Atlanta railroad to Chattanooga. Miss Herbst's description of Atlanta in the days after the war is of particular interest here. We see the city arising from its destruction indirectly by the efforts of men who were interested mainly in lining their own pockets and giving to the city or anyone what benefits necessarily flowed over.

Miss Herbst's hero was a dashing figure in that Atlanta. All his money he spent on fine clothes and luxuries, thinking himself a fashionable young man-about-town and little suspecting that he was being ridiculed by those whom he sought most to impress and used as a shield by a vicious group of associates whom he trusted. When the railroad builders needed a prosecution to cover their own graft they picked the gullible but personable boy and he left the South under a cloud which was to influence his entire life.

The Road West

Generous, gay and high-hearted, Joe pacified his resptactable family and even convinced himself that he was an honest man and even a clever one. He went on his way of minor adventure: To Canada, back home for a short and humiliating period masquerading as the hired man to evade the sheriff, and family, to the Black mountains as a prospector for gold.

As Joe ages and things begin to close in on him, he descends slowly to earth, forming closer contacts with his family and even making a gesture, by marrying an unworthy girl, and establishing a family of his own. In the end there is tragedy—sadder because the imaginative high-flier sank deepr and deeper into a mire of petty and irritating happenings and still could see there was no escape—that his last grand gesture had been made.

Of Joe's family there is less in the novel. They are proud people who are alternately impatient with Joe and proud of him. A younger brother, David, follows him West and presumably it is with him that the announced sequel of this book will deal. A sister who dies is almost too good to be true. The other two sisters lead conventional lives with their own families. The mother of the Trexlers is a sad woman whose short moments of affluence do not disqualify her for hard work.

Strong Interpretation

Structurally, Pity Is Not Enough is puzzling. Emphasis shifts at random from the main character to the series of characters known as the family. The narrative is involved, alternating so frequently from one character to another, from one place to a distant point, and from one date to another.

Although the book might too easily dissolve into its various parts, it is held together by Miss Herbst's strong, straight-forward style and her unobtrusive but positive interpretation and comment on the scenes and people she presents.

About Books—

Pretty Pictures

PICTORIAL HISTORY OF THE AMERICAN NEGRO, by Thomas O. Fuller. Pictorial History, Inc. Memphis, Tenn. 363 pp.

It is a new and hopeful story which Thomas O. Fuller tells in this "Pictorial History of the American Negro"—it is the bright and cheering success story of a race. The limitations and oppressions forced upon the race are minimized where they are not ignored, while the empty lip service which our "good white friends" proffer before the altar of better race relations is extolled as evidence of genuine progress. Indeed, if only the Negro rids himself of his vices and cultivates the best possible virtues, Dr. Fuller indicates, all will be right with the world.

A Memphis clergyman and a former North Carolina politician, Dr. Fuller reveals himself an unfailing optimist. In this cursory survey of Negro life he has compiled a volume of platitudes covering the Negro's African background, slavery, emancipation and the race's progress and present position in the fields of education, religion, politics, business, social welfare, the arts and letters. Of the more than 400 illustrations not one records an incident of racial conflict, oppression or discrimination.

Save for a quoted reference, one might read the book assiduously without learning that Negroes are occasionally lynched in this happy land, that they are jim-crowed and otherwise discriminated against, and that Dr. Fuller's neighboring state of Alabama is maliciously persecuting nine innocent Scottsboro boys against the unanimous opinion of the world. If the Negro has any cause for grief other than his own shortcomings, Dr. Fuller has successfully concealed it. Nor is there any adequate treatment of the Negro as a worker, despite the high percentage of wage-earners in the race. Similarly the subtle influence which the presence of the Negro has cast over the national policy and development is neglected. Any history of the race which overlooks these aspects of Negro life is incomplete.

Mechanically the book is superior to the usual work of this type. It is substantially bound, with a soberly decorative cover. The type is readable, the paper of good quality and the pages systematically made up. Save for a few, which are of too coarse screen, the engravings are clearly reproduced.

—H. L. M.

PICTORIAL HISTORY OF AMERICAN NEGRO

Dr. T. O. Fuller of Memphis Completes Work.

By far the most ambitious and worthwhile history of the American negro that has appeared in recent years is off the press. Its author, Dr. T. O. Fuller, Baptist pastor, and one of the race's leading educators, announces that the history is ready for distribution, and an active campaign will be made to place it throughout the country.

Dr. Fuller traces the history of the negro back through its early African beginnings up to the present.

Heretofore, histories dealing with the American negro have been written by negroes in the north. Dr. Fuller writes his history as a southern leader, dealing with concrete things. The introduction is by Capt. C. A. DeSaussure, former commander-in-chief of the United Confederate Veterans, who knew conditions in the days of slavery.

From an informative standpoint the history will form a valuable aid to students. It takes up the social, educational, industrial, religious and political progress of the negro and deals with each profusely. Statistics are taken and elaborated on to show the exact trend of these influences. An interesting chapter is devoted to the heroic deeds performed by negroes, such as the remarkable life-saving feat of Tom Lee of Memphis who rescued 31 lives from the Mississippi when the steamer Norman went down near Memphis.

In order to make the book exactly what it professes to be, a history of negro progress, Dr. Fuller has avoided partisanship. This he was in splendid position to do, because of his long experience and familiarity with the conditions about which he writes.

The book is richly illustrated, indicating a careful attention to detail, and an effort to bring home the facts to the humblest reader. It is from the plant of the Kingsport Tenn. press.

"Negro Farmer in the U.S."

By KELLY MILLER

THE Census Office has issued a bulletin called "The Negro Farmer in the United States," based on the fifteenth census. Charles E. Hall, well-known Negro statistician who for many years has been connected with the Census Office, is author of this interesting bulletin. Mr. Hall has done a very interesting and valuable piece of work. He is undoubtedly our best authority on Negro statistics, especially as related to the Negro farmer.

This bulletin is valuable in that it brings together the last census data on this much-discussed subject and puts them in usable form. It is interesting to note that the Negro farm population declined by 445,346, or by 5 per cent, during the past decade. In the meantime the total population increased by 1,423,000. The overwhelming city rush is indicated by these figures.

It is of startling significance that the Negro farm owners underwent so striking a decline. The race lost in farm ownership 4,296 square miles, forming an area twice as large as the state of Delaware. Of course, the acreage lost to the Negro reverts to the white race.

Kelly Miller.

* * *

SUCH STARTLING figures as these are calculated to fill the thoughtful student with serious, if not somber, reflections. What the country has lost, the city has gained; but alas, it is a gain in numbers only and not in physical and moral stamina, and hardly in economic status, if we view the situation comprehensively.

We are apt to be misled by the superficial showing of things. The city Negro, it seems, is better housed, fed and clothed, has better educational advantages, and maintains finer modes of social life. When we speak of the progress of the race and recount our wonderful advance in schools and churches, doctors, lawyers, editors and leaders along all lines our thoughts are confined essentially to the urban contingent.

The city does indeed enable the more fortunate few to rise to eminence on the dead necessities of the supporting masses.

The urban Negro is wholly unable to help himself and cannot maintain himself in times of stress and strain. Note how the Negro doctors, lawyers and preachers become utterly helpless in the midst of the present depression. But it will be immediately rejoined, "Does not the country Negro become equally pitiable and helpless?" This must be conceded, but the lamentable plight of the rural Negro is due largely to the fact that during the past two or three decades he has been casting his longing eyes to the city as his place of refuge and salvation.

* * *

I HAVE SAID somewhere that the country Negro is embalmed, as it were, in a state of nature, and may wait in his crude undeveloped state until his chance comes. On the other hand, the city is a savor of life unto life or of death unto death. The masses cannot endure undefiled, crowded in the alleys and tenement houses of our great cities. This means physical and moral decay of the many, while the fortunate few may live in elegance and ease.

It is not necessary to urge the Negro to return to the farm. This would be useless and ridiculous advice. There are 6,697,000 Negroes still in the country. The peak of the city movement was reached in 1930. Henceforward, unless I be greatly mistaken in judgment, cityward migration will slacken almost to the point of cessation.

The inexorable economic law determines the movement of population. The cities are already full of white and black alike. When racial competition for work and bread becomes fierce and brutal, the stronger whites will more and more restrict the weaker blacks and force them away from the feeding trough back to the country from which they came. The city will then lose its allurements. The rural Negro under wise guidance and direction will learn the wisdom of "digging in."

The five million Negroes now in the cities will scarcely be able to maintain themselves loitering around the outer edge of industry on such left-over jobs as the whites do not chose to accept. The six million Negroes in the country and the five million in the cities face a future which is sad enough to contemplate without precipitating friction or animosity between these partners in distress. But in the long view the well-being of the race rests rather with the rural than with the urban contingent. If the country Negro had added to his acreage four thousand square miles during the past decade, instead of losing that much territory, the case for the race would seem much more promising.

HAYS SEES COURTS HURT BY PREJUDICE

Lawyer, in Book, Cites Cases in Which Verdicts Were Based Solely on Emotion.

RECALLS ANCIENT ORDEAL

Likens Lynching of Negroes to Old Method of Condemning All Who Failed to Drown.

Two things that have lately impressed Arthur Garfield Hays, he reports in his new book, "Trial by Prejudice," published today by Covici, Friede, are a drawing with caption, and a remark. The drawing showed a woman looking up from a newspaper and saying to her husband: "But if Mr. Mooney was acquitted and didn't attack these white girls, why is he still in prison?"

The remark was made by "an intelligent social worker" whom he asked for an opinion on the verdicts in the first Scottsboro cases. She said: "I don't read scandal stories."

Because "people know little and care less about the facts or the evidence" in many court cases, that, Mr. Hays declares, "arouse my fury," and because he hopes his indignation may be contagious, he has attempted in this book "to present the facts in cases where prejudice has caused injustice."

In one ancient trial ordeal he finds a striking similarity to some of the modern trials of which he tells. This ordeal applied to those who could not swim. The accused was thrown into a deep lake.

"If he drowned," Mr. Hays writes, "he was adjudged innocent; if somehow he got safely to shore he was forthwith pronounced guilty and executed."

"The parallel is found today," he adds in a footnote, "in the cases of Negroes, I. W. W.'s and others who have faced death by trial. When acquitted they have sometimes been lynched—they have often been compelled to flee."

In his book he gives most space to the Scottsboro case, and has a hundred pages on Mooney and Billings.

There are seven more cases, Centralia, Gastonia, Angelo Herndon, Leo Frank, Sacco-Vanzetti, Baldwin v. Bridge, Harlan and Bell Counties, Kentucky, which he discusses as cases in which prejudice "served as the thirteenth juror." There are six others, including those of Charles E. Mitchell and McNamara, discussed by Mr. Hays. In these, he says, "men were acquitted in the face of the bitterest prejudice."

In his introduction he says that "in the ordinary case the innocent man is in little danger of conviction."

"If the issue, however, arouses the emotions, if it involves questions of race, color, religion, politics or opinions, then we no longer have an ordinary criminal case.

"In the vast majority of such cases, it would seem that the judge or jury need only an excuse to convict."

And in a footnote he adds:

"The situation would, in my judgment, be worse if we abolished the jury system. A judge is as much affected by his predispositions and prejudices as any one else, and the necessity of a unanimous vote of twelve is some protection."

Bibliography -1933

Source Book On The Negro

By DR. CHARLES S. JOHNSON

Nashville, Tenn., January 31st—The collaborators on a "Source Book on the Negro", being assembled by Dr. Charles S. Johnson for use as a text in white and Negr colleges, met with the editor and an advisory committee in Nashville, January 27 and 28, the sessions being held at Fisk University and the Y. M. C. A. Graduate School. This conference, under the sponsorship of the National Interracial Commission of Atlanta, was held for the purpose of presenting to the Joint Committee the first selection of materials for the volume. In addition to the editor, Dr. Charles S. Johnson, director of the Department of Social Science at Fisk, and Mr. R. B. Eleazer of the Interracial Commission, the meeting was attended by the contributors: Mr. Sterling Brown and Dr. Charles H. Thompson of Howard University; A. A. Schomburg, of New York City; Dr. E. Franklin Frazier and Horaace Mann Bond of Fisk University. The members in attendance representing the Peabody Conference on Education and Race Relations were: Mr. Fred McGuistion, executive agent of the Southern Association of Colleges and Secondary Schools for rating Negroes. Dr. U. H. Leavell of Peabody College; Dr. S. A. Kruse, State Teachers College of Cape Girardeau, Missouri; Miss Elizabeth Edwards, Alabama Woman's College in Montevalla; Dr. Dennis Cooke of Peabody, and W. D. Weatherford, substituting, for Dr. Guy Johnson of the University of North Carolina.

The assembling of the material for this volume is an outgrowth of a conference held by the Interracial Commission two years ago, when a group of college men and women indicated their interest in a course dealing with race relations or information regarding the subject. As a result of their discussions, it was disclosed that sixty-two colleges and universities in the south offered courses on the subject varying in the different institutions from occasional discussions in a class in sociology or economics, to well organized courses running thru a quarter or even longer.

Dr. Johnson's course on the American Negro, which he had been giving at Fisk for the past five years, was considered after careful sutdy to be the best of the kind being offered; and on the basis of this he was therefore selected to formulate plans to standardize such a course for general use in other colleges and universities. Because there was no volume readily adaptable to use as a text on the subject; and because of the inadequacy of school libraries with respect to volumes dealing with the Negro, Dr. Johnson's first major task was the selection of source material to be used with a syllabus containing the course of study. He states his plan of presentation of the Source Book to be: "The development of a frame of reference in which significant relationships can be seen and comprehended; brief factual treatment of topical discussions, followed by excacts from authoritative comment selected for their interpretative values; brief and carefully selected illustrative source documents, reinforced by references for further reading; and a topical bibliography. These are to be given substantial unity by a connecting text which attempts to be explanatory without being dogmatic."

Bernard's Progress

The Adventure of the Black Girl in Her Search for God. By Bernard Shaw. Dodd, Mead and Company. $1.50.

A NAKED black girl is converted to the Christian faith by a lady missionary. She takes the admonition to seek God quite literally, and strides off into the African forest with a Bible and a blackjack. She meets first a god who is powerful, cruel, and bloodthirsty, and she tells him so. She meets next an argumentative god who, nevertheless, fails to explain to her satisfaction why he put evil into the world. She comes then to Micah, who tells her that his god requires nothing of her but to do justice and love mercy and walk humbly with him. She thinks this better, but opines that doing justice and showing mercy is only a small part of life if you are not a judge, and asks what is the use of walking humbly if you don't know what you are walking to? She next encounters a behaviorist who has spent twenty-five years in making experiments on the flow of saliva in dogs; he is of course a complete idiot, and has learned nothing that the black girl could not have told him in twenty-five seconds. Then she comes upon an amiable conjurer, posing on crosses for a sculptor, who tells her that she should love them that hate her. She replies that she does not want everyone to love her and cannot love everybody: besides, that commandment is useful perhaps only once in twenty times, and is not a rule to live by. There is an Arab present who talks of Allah and says that he converts people by the sword. Finally she comes to an old gentleman who looks in the illustration strikingly like Voltaire, and who tells her to give up looking for God and to cultivate a garden. She stays and works, and then along comes a red-haired Irishman who must be Shaw because he is the only character in the book who does not talk like him. She marries him and has coffee-colored children.

The allegory would seem sufficiently obvious, but Mr. Shaw is taking no chances. After the black girl meets the first god a few of the first pages of the Old Testament blow out of her Bible; after she meets the second god more early pages blow out. When the fable itself is finished, Mr. Shaw writes an epilogue explaining it. The point, you see, is that our idea of God has changed. Though humanity unfortunately does not throw the dirty water out of its mind when it takes in clean water, its concept of God has got constantly better. Indeed, it may be said to have had Mr. Shaw's conception of the Life Force as its secret goal.

There is not a single idea here that could not have been found in Shaw himself thirty years ago. He still feels that it is ridiculous to have an experiment when you can just as well have an epigram. He still feels that a scientist is an ass to want to find out anything for himself when he can much more easily take Mr. Shaw's word for it. He still thinks that his speculations on religion are daringly original and that the phrase Life Force, when capitals are used, is profoundly revelatory.

H. L. HAZLITT

New Books

PRINCESS MALAH, by John H. Hill. The Associated Publishers, Inc., Washington, D. C. Price $2.

LAST YEAR the Associated Publishers gave to the reading public Walter Mazyck's "George Washington and the Negro," which dealt with the man who was "father" of the land of the free and the master of slaves. Now they publish this work by a man who is a descendant of one of the slaves on Washington's plantation. From his grandmother, who was born at Mt. Vernon, and other direct descendants of the Washington family, he obtained much of the knowledge which he uses in "Princess Malah." In writing this narrative, he hopes to depict the relationship existing between "Master" Washington and his slaves in the times prior to the Revolution.

Several weeks ago Dr. Carter G. Woodson presented the plot of the story and a history of John H. Hill in his column. It seems unnecessary to repeat that which already has been told. There are a few things which could have been made clearer. In the very first instance, one is apt to wonder just how much of the material used is fiction and just how much is fact. Is Malah, the heroine, a creature of the imagination or is there any reason for the author to believe that such a person did exist? This is only one of the questions upon which a reader will ponder. Most of us have heard of Billy Lee, Washington's bodyguard, who figures prominently in the book, but Malah arouses the curiosity. There are very few who could dispute the author in his presentation of the pre-Revolutionary colloquy, but many would object to his injecting some of our modern day—shall we say—slang into their conversation. For instance Malah tells Colonel Washington to do something or other and he asks, "What is it you say?" Imagine one's dismay as one reads Malah's retort, "You heard me, Sir." [illegible] have been quite correct in the Washingtonian era, but it sounds [illegible] New York, 1933.

The writer's literary style makes the reading unusually difficult. It lacks the fluency which more careful editing would have insured. Much of the detail could have been omitted without marring the basic pattern. However, there is a wealth of data on the lives of the slaves of that day to be found in its pages.

—N. A. G.

Poor White

SHADOW OF THE POTROCK. By Paul Moss. Southwest Press, Dallas, Texas. 94 pp.

By E. L. [illegible]

In this brief [illegible] the author has painted a picture of the lives, customs, virtues and vices of the poor and abysmally ignorant people that inhabit certain parts of the Blue Ridge mountains of South Carolina —people principally engaged in stock raising and agriculture and barely making a living between the two.

In the beginning of the story, Mr. Holden, a cattleman, mysteriously disappears; soon after his disappearance his home is burned. Holden's family and everyone in the community become suspicious of Tom Johnson, a miserly bachelor. Later, Holden's son and Johnson become bitter enemies and, by fate, rivals in courtship. Johnson, being the wealthier, wins the hand of the lady and marries her on the very day that Sneak, a prospective mining engineer, confesses to the murder of Holden. In the meantime young Holden has fallen in love with another girl and marries soon after Johnson.

Interest in this book is held by a desire to know of the primitive customs, the simple habits, and the prevailing illiteracy of a people who are so near to, and yet so far from, civilization.

New Books

BANANA BOTTOM, by Claude McKay. Harper Brothers, New York. Price $2.50.

BITA PLANT was born in Banana Bottom, a small village in the mountains of Jamaica, and the title of Claude McKay's new novel. She was a dark brown-skinned girl, the daughter of the leading peasant of the community, and though her color was against her attaining many positions on the island, she was destined for the teaching profession. However, when Bita was twelve she was seduced by Crazy Bow, who was twenty-five and half-witted.

According to the standards of native society, this should have been the end of the aspirations which her parents had for their child but fate played a prank and Malcolm and Priscilla Craig, the English missionaries who were in charge of the church at Jubilee, a nearby town, took her to bring her up as their own daughter.

After finishing her education in England, Bita returned to assist her white benefactors in their work of saving souls. They exhibited her as an example of what a girl with a past like hers might become with Christian training. It did not take very long to discover that she was more contented with the simple ways of the peasants than with the artificial airs of the so-called gentry.

Of course, this was a bitter disappointment to Priscilla Craig and when Bita became openly defiant in the matter of choosing her friends from among the lower classes, her guardian sent her back to Banana Bottom. Under the kindly influence of Squire Gensir, a cultured Englishman who enjoyed the humble life with the peasants, her latent appreciation for the best in music and literature was developed. Finally she marries Jubban, her father's drayman and settles down to a rich, full life with him.

The plot of the story becomes of minor importance when compared to the wealth of material about Jamaica which Mr. McKay has put into his book. One can imagine nothing more delightful than a trip to the island in the Caribbean, but it is doubtful whether one, as a tourist, could learn as much about the natives and their quaint customs as one can glean from these pages. There are all sorts of festive occasions which are described for the reader. For the more respectable peasants, there were harvest festivals, picnics, cantatas, concerts and pageants. The tea dances, which seem to be more picturesque, are classed as vulgar amusements indulged in only by the lower type of peasantry. However, they all furnished grand entertainment for the spectator as well as those taking part in them.

The author has that peculiar knack of making his readers feel that they are on the scene. It is that same sort of satisfaction that a tourist must have when he views historic land, conducted by a competent guide who knows not only the land but its background. In "Gingertown," which was published last year by McKay, there were three stories which gave us a glimpse of Jamaica as he knew it best, and left this reviewer with the wish that he would give us a larger view in future. The present volume shows that he knows his native land better than white writers who go there for a while and return here to offer to the reading public best-sells on the people and their customs. There is a glossary which will help those who are not familiar with native colloquialisms.

If, by any chance, you think the color problem in this country is bad, you should read about the lines which are drawn between the blacks and the lighter complexioned Negroes on a lone island which boasts of only some 4,000 square miles in area. It will be a revelation.—N. A. G.

THE BOOKSHELF

"The A B C of Great Negroes"

By Charles C. Dawson. Published privately by the author at 403 E. 45th St., Chicago.

By DEWEY R. JONES

Charles C. Dawson, for several years prominent in the Chicago art world, has contributed to the field of art and literature something rare and interesting in his book of 26 sketches of "Great Negroes" with biographical thumb notes of each. The book, bound in green cloth, contains linoleum cuts of outstanding Negroes from every phase of civilization, and representing every letter in the alphabet.

Robert S. Abbott, editor and publisher of The Chicago Defender and Abbott's Monthly, opens the book, and Zaudita, Empress of Ethiopia, closes it. Others, in their alphabetical order, are Mrs. Mary McLeod Bethune, president Daytona-Cookman college in Florida; Dr. George W. Carver, internationally known naturalist, scientist and head of the department of agricultural research at Tuskegee; Frederick Douglas; Estevanico, discoverer of New Mexico; Meta Warrick Fuller, sculptor; Albert B. George, former judge in Chicago; Roland Hayes; Ikhanaton Amenophis, king of Egypt; James Weldon Johnson, Khufu Cheops, builder of the great pyramids; Toussaint L'Ouverture; Dr. Robert Russa Moton; Nefert, Egyptian princess; Anthony Overton; Alexander Pushkin, Russian poet; J. W. Quinn, legislator, Louisiana; Ras Tafari, emperor of Ethiopia; C. C. Spaulding, insurance man of Durham, N. C.; Henry O. Tanner, painter; Usaphais, king of Egypt; William E. Varick, founder A. M. E. Zion church; Booker T. Washington; Col. Charles Young and Frances Xavier, a freeman of Louisiana.

The most interesting thing about this book is the manner in which it is presented. Linoleum cuts are always interesting, and when they are done with the skill that characterizes this book by Mr. Dawson they become unusually intriguing. The drawings, clear and definite, show not only a skill in the handling of engraving tools, but a thorough knowledge of the artistic value of shades and lights as an aid to emphasizing character in the faces of the persons selected.

There are two faults one might find with the book. One of them is that the author apparently did not give enough attention the biographical data used to describe the persons selected and the second is that one can easily draw the conclusion that Mr. Dawson was overly anxious to fill out the alphabet and, consequently, found it necessary to use some persons who might not qualify as great. As to the first criticism, I feel that Mr. Dawson might have devoted more than a line or two to those characters who are not well known. For instance, to say that Roland Hayes is "one of the world's greatest concert artists" is to leave a wide question in the minds of the young people who should be most benefited by this book. What kind of concert artist is he? Every child who reads this book will not know that he is a tenor. In a similar manner, more might have been said about Estevanico. To say that he discovered Arizona and New Mexico in 1532 is to leave a wide question in the minds of readers as to how he happened to do this. A couple more sentences would have answered that question.

As to the selection of characters, I, for one, fail to see why being a free man of Louisiana should be listed as "great" simply because he was one of many thousand free men. If, on the other hand, there was something about his life that entitles him to distinction it should have been mentioned.

The book, on the whole, however, is well done and well worth adding to any library. Mr. Dawson, who seems to have done everything in connection with his work from drawing and making the linoleum engravings to printing the book, is also his own distributing agent for the first edition. He sells it for $1.50. The book is, to my mind, well worth the price.

Chattanooga, Tenn. News
July 15, 1933

One-tenth of the population of the United States is of Negro descent, Dr. Alain Locke points out in a reading course, "The Negro in America," published by the American Library association and just received at the Chattanooga public library.

Miss Crimmins, librarian, says that while the Negro problem is often referred to, just what it is or, in fact, whether there is any problem at all often goes unquestioned. She points out that a discussion of race relationship such as Dr. Locke has presented, with his guide to a few good books, will be welcomed by those who wish a dispassionate view of the question.

Dr. Locke covers in a bold sweeping stride the problems which confronted his race under slavery, the problems presented by the reconstruction and the "problem" today. He then sketches briefly the Negro as man and artist and passes on to a discussion of the half dozen books around which his theme is woven.

This booklet is No. 68 in the "Reading with a Purpose" series. The library has the checked titles.

BOOKS RECOMMENDED—A. L. A. READING COURSES.

The Negro in America (Reading with a Purpose, No. 68, Published in June, 1933.)

"Brown America," E. R. Embree, Viking, 1931. $2.50.

"What the Negro Thinks," R. R. Moton, Doubleday, 1929. $2.

"The Negro in Our History," C. G. Woodson. Associated Publishers, Washington, D. C., 1931. $4.

"Black Manhattan," James Weldon Johnson, Knopf, 1930. $3.

"The New Negro," Alain Locke, A and C Boni, 1925. $5.

"Anthology of American Negro Literature," V. F. Calverton, Modern library, 1929. 95 cents.

The Negro Yearbook, M. N. Work. Tuskegee Institute Press, 1931. $2.

"The Negro in American Civilization," Charles S. Johnson, Holt, 1930. $4.

Bibliography - 1933

An Actuarial Study of the Causes of Suicide

TO BE OR NOT TO BE. A Study of Suicide. By Louis I. Dublin and Bessie Bunzel. With Tables and Charts. 443 pp. New York: Harrison Smith & Robert Haas. $3.50.

HAMLET, it would seem, set the fashion for suicides, both actual and would-be. For they like to do a lot of talking about it and themselves. Dr. Dublin, who is third vice president and statistician of the Metropolitan Life Insurance Company, does not, however, take much stock in their accounts of why they did it, or wanted to do it, considering these to be usually rationalizations put forth for purposes of camouflage rather than sincere and true explanations.

Dr. Dublin pays slight attention to what suicides themselves have said about their deeds in this comprehensive book about self-slaughter. In it he and Miss Bunzel, who is research assistant in the statistical bureau of the life insurance company, have collected, analyzed and studied scientifically and philosophically an immense mass of statistical data and of historical and scientific information on the subject. The aim of the authors has not been merely to present this classified and carefully examined vast collection of facts but to make it illuminate in a practical way the problem of suicide in our own times and serve a useful purpose by providing more knowledge and therefore more understanding for its treatment.

The authors develop their subject with logical orderliness, studying first its prevalence, its incidence with regard to race, color, nationality, age and sex, and the methods most employed. The influences of environment, of urban and rural surroundings, of climate and season, of economic conditions, of war, of religion, of love and marriage are all surveyed in whatever light statistics can throw upon them. The book, indeed, seems to have had its origin in the fact that Dr. Dublin as statistician of a great life insurance company has for years been collecting and studying statistics of suicide and so knows their importance and is adept in their use. He explains that for the most part the data he has used have been confined to the present century, because before 1900 such figures were not dependable. Since that date, he says, "we do know fairly definitely how many people kill themselves annually and how the rate has changed from year to year."

But all this, valuable though it is in the effort to get dependable knowledge on exterior phases of the problem, forms merely the basis of Dr. Dublin and Miss Bunzel's enlightening study. They seek for the historical background of suicide and depict from the accounts of sociologists and anthropologists the attitude toward self-destruction of primitive peoples; tell how it has been considered in Oriental countries; devote a specially interesting chapter to suicide among the Jews throughout their long history with its centuries of hardships, persecutions and poverty; present an animated account of how in ancient Greece and Rome the feeling about suicide changed with the progress of time, and explain the influence of the Christian Church upon the matter from its beginnings to recent times. This brings their historical survey down to the present time, and in a chapter on the modern viewpoint they trace the development of the attitude from its beginnings in the seventeenth and eighteenth centuries in Hume, Voltaire, Goethe, Kant and others, on down to William James, whom they call "the best representative of the attitude toward suicide prevailing at the close of the nineteenth century." A section on the legal aspects of suicide and its relations to life insurance presents an aspect of the subject with which Dr. Dublin is particularly familiar.

Calling attention to the fact that, important as are the factors of environment, material conditions and group influence, "suicide is, after all, always a personal reaction," the authors study it through several chapters with the observational tools furnished by psychology and psychiatry. Here they seek to find "the primary causes of suicide that lie hidden in the depths of the human personality," and in order to understand the complicated mechanism involved in suicide they endeavor to make plain to the reader "the fundamental psychological processes." They use, for the most part, the technique devised by Sigmund Freud and, trying to get down to the mainsprings of conduct, they find the most important and most frequent determining motives behind suicide to be such basic emotional attitudes as fear and anxiety, hatred, aggressiveness, guilt, revenge and feelings of inferiority.

Asking what means can be taken to prevent and lessen suicide and how the individual can train himself toward sound mental health the authors in answering the first question recount the activities and influence of many organizations of the most varied sort. In considering the second, they broaden the horizon to include the well-being of the community and enable it to develop constructive measures that will insure the normal growth and sound mental health of all its members. And they end on the hopeful note that society has already turned its face in the right direction and is making real progress in its attack on suicide.

While practically none of the material used in the portraying of the historical background of suicide, recounting the origin and progress of the modern view and applying the methods of psychology is new, it is useful and interesting to have it all brought together and treated cogently, from the scientific standpoint. The earlier chapters, with their copious statistics and well-reasoned interpretation of the significance of the figures, form an original contribution of very great value.

But does not the book, for all its broad outlook and sound treatment, omit what is perhaps the most important of all the approaches to the problem, the purely physiological? For it makes no mention of this possible factor. And yet medical men know that in some diseases there take place subtle and mysterious chemical changes in the body that undermine the will to live. And they know too, or perhaps only surmise, that sometimes chemical changes, caused by emotional upset and tension, open the way for the would-be suicide and lure him down the path toward death. Is there not here a more promising field of research for the chemist, biologist and medical man than the psychologist can find in the vague and sometimes illusory regions of the subconscious?

FLORENCE FINCH KELLY.

When Subjects Rule King Cotton

THE COTTON COOPERATIVES IN THE SOUTHEAST. By Wilson Gee and Edward Allison Terry. With Tables, Outline Maps and Diagrams. 271 pp. New York: D. Appleton-Century Company, for the Institute for Research in the Social Sciences, University of Virginia. $3.25.

THIS book presents the results of a thorough study of the cotton growing and marketing situation in its relation to the establishment and growth of cotton cooperatives in the Southeastern States. Of its two authors, Mr. Gee is Professor of Rural Economics in the University of Virginia and director of that institution's Institute for Research in the Social Sciences, while Mr. Terry is research associate in the University. They explain that as the problems of the cotton cooperatives throughout the Southeast are very similar they have chosen as the basis of their study four associations, one each in North Carolina, South Carolina, Georgia and Alabama and that they gathered their data in 1930, 1931 and 1932, completing the final draft of their manuscript last Winter. Thus their material and their study of it are brought down as close to date as possible.

Approaching their subject with a general survey, somewhat historical but chiefly devoted to recent and present conditions, of southern agriculture, they then review the history of the emergence and growth of the cooperative associations, finding that the first attempts grew out of the appalling agricultural conditions that prevailed after the Civil War, and following the story of successive efforts to introduce cooperation among the cotton growers to the present time.

A dozen years ago, the authors say, a strong movement for the cooperative marketing of agricultural products swept the South, which in the case of cotton has firmly established itself, 13 per cent of the total cotton crop being now marketed through such associations. The structure of these cotton marketing associations is described, their methods of financing are explained, their marketing agreements, their field work, their membership and deliveries, their overhead organizations, their marketing policies and procedures are analyzed and set forth in detail. The Federal aid that has been given to the cotton cooperatives during the last twenty years is reviewed, with special attention to the efforts during the Hoover administration of the Farm Board and the Cotton Stabilization Corporation, ending with the efforts to reduce cotton acreage and a few lines summarizing the merging last Spring, by the present administration, of the Farm Board with the newly created Farm Credit Administration.

The authors present a dark and menacing picture of the agricultural state of the South, due to the conditions of farm tenancy that obtain and the universal one-crop system. "This tenancy complex" they say, "harrass the South at every turn. * * * It is a Gargantuan monster consuming the very substance of that which is most essential to the life of our section without alleviating its hunger. With the passing of each decade it eats its way deeper into the vitals of the South." They come to the conclusion that the cotton cooperatives have very much improved the cotton marketing situation in the South and say that they have proved that they can "serve the cotton growers of this region with increasing effectiveness." But their greatest difficulty, say the authors, lies in the attitude toward them of the cotton farmers themselves.

The Story of Man's Development

THE LONG ROAD FROM SAVAGERY TO CIVILIZATION. *By Fay-Cooper Cole. Illustrated. 100 pp. A Century of Progress Series. New York: The Century Company. A Williams & Wilkins Book. $1.*

THIS newest addition to the excellent series of small monographs whose purpose is to present in book form rapid résumés of the advances that have been made in important branches of scientific endeavor, has anthropology for its theme.

Fay-Cooper Cole, who writes this book, is professor and chairman of the department of anthropology in the University of Chicago. His book is sound and accurate in its science, judicious in its selection of material from the mental storehouse richly furnished with knowledge and is clothed in a readable and inviting style. He begins by explaining what anthropology is, what it tries to do and what are the tools and materials with which it works. Then he tells of the earliest signs of man found in the clays and gravels of the earth, the bone or two, the part of a skull, the teeth, the jawbone, from which the anthropologist reconstructs the figure of man and tells how the period is determined. Thus he provides glimpses of evolving civilization and of the developing human race, Neanderthal man, Cro-Magnon man, widening the outlines and increasing the details of the picture as he advances through the Old Stone Age and the New Stone Age in both Europe and America, and so comes on to the age of metals and to the dawn of history in the valley of the Nile, the valley of the Euphrates, the island of Crete. It is the kind of book desirable for the busy person who wants both sound, dependable text and easy reading, and for young people of scientific tastes.

N. Y. HERALD

OCT 2 1933

BOOKS *and* THINGS

By LEWIS GANNETT

JAMES WELDON JOHNSON, first Negro citizen of the United States, was born into a kindlier South than he can descry today. The aristocratic families controlled Jacksonville when he was born there in 1871; today, he says in his autobiography, "Along This Way" (Viking), "Jacksonville is a 100 per cent Cracker town," and a harder place for Negroes to live in.

Jacksonville in the "Seventies"

Most of the city policemen, several members of the City Council, two justices of the peace were Negroes in Mr. Johnson's boyhood. Most of the best stalls of the city market were occupied by Negroes; white men had not yet dreamed of resenting Negro barbers. At public celebrations Negroes received a recognition unknown today. Frederick Douglass was invited to speak when Jacksonville held its Subtropical Exposition, and made remarks which would be almost an invitation to a lynching today. Some one criticized his second marriage, to a white woman. Douglass, the ex-slave, replied, in public and in the Deep South: "In my first marriage I paid my compliments to my mother's race; in my second marriage I paid my compliments to the race of my father."

Times changed, but slowly. In the middle '80s a leading Negro merchant of Jacksonville, Alonzo Jones, who was worth some $50,000, sensed the changing atmosphere, openly ordered a consignment of rifles and ammunition and organized a group to protect the Negro community in case of need. . . . One day a Negro threw a banana peel on the sidewalk; a policeman ordered him to pick it up; the Negro refused and a scuffle ensued, in which the Negro finally seized the officer's revolver and shot him. The killer was rushed to jail; a mob gathered; lynching was in the air. Several hundred armed Negroes gathered on the roofs of the houses about the jail, but when the local militia was called out they made no effort to oust these volunteer groups, and the Negro was not lynched.

Meanwhile the Sheriff's deputies, aware that Alonzo Jones had ordered guns, sought him out at the seaside boarding house where he and the Johnson family and other Negro citizens were staying. They took him away handcuffed, in the middle of the night. . . . Influential white men obtained his release, but he was financially ruined. . . . When Mr. Johnson returned to Jacksonville in 1916 times had changed still more. Even the white men who had helped him prepare for and pass his bar examinations would not tip their hats when he and his Northern Negro wife walked down the street. One local editor compromised: he took his hat entirely off, scratched his head violently and said, "How do you do?" . . . These were the days of Woodrow Wilson's administration, when Jim Crow postoffices were being introduced into the South. There had not been even Jim Crow cars in Mr. Johnson's boyhood.

What a Colored Man Learns

James Weldon Johnson's father was headwaiter in the St. James Hotel until he turned to preaching. His mother had one French and one Bahaman grandfather, a Haytian and a pure African grandmother. But, though he wrote, twenty years ago, as an anonymous novel, "The Autobiography of an ex-Colored Man," he has never been in spirit anything but profoundly and proudly a Negro. In Jacksonville the race question had not been acute, but he felt its savage lines when he went to Atlanta University. Not one of the white men on the Atlanta faculty who sat down to dinner with their Negro pupils could be received in any white Atlanta home. . . . He felt the color cleavage still more sharply when he taught school in the backwoods of Henry County, Ga.; and he bumped head-on into it when he returned to Jacksonville as principal of the Stanton School. Innocently, he asked to visit the white schools, and did so. None of the teachers saw anything amiss in his quest for information; but some of the pupils' parents regarded it as an outrage. . . . He was seized by a mob and only saved by soldiers from lynching when he was seen walking in a city park with a woman whom the mob assumed to be white.

"Cole and Johnson" Days

He edited the first Negro daily newspaper in the United States, which promptly failed; he broke the color line and was admitted to the Florida bar; then he came North and, with his brother Rosamond and Bob Cole, invaded musical New York. May Irwin paid the first $50 for rights to the Johnson brothers' "Sence You Went Away," which Amato later sang at the Metropolitan and McCormack and Kreisler have recorded. They wrote songs for Anna Held and Marie Cahill and Lillian Russell; their "Under the Bamboo Tree" and "Oh, Didn't He Ramble?" and "Congo Love Song" have become part of the folk music of America. And Florenz Ziegfeld rebuked the hotel that tried to draw a color line against them.

They went abroad, found new freedom in France, and were a triumphant success in London. They wrote a campaign song for Theodore Roosevelt in 1904, and after Roosevelt's election James Weldon Johnson was made United States Consul, first in Puerto Cabello, Venezuela, and then in Corinto, Nicaragua, and served with distinction, through muddled revolutions where diplomacy was needed, in both posts. Bryan's advent in the State Department ended that career, and Mr Johnson returned to New York, becoming, first, editor of "The New York Age," then field secretary of the militant National Association for the Advancement of Colored People, which under his leadership waged a series of dramatic battles for Negro rights and won a proud series of them.

All this he tells, and more—of his rousing the country to its shame in Hayti, of his campaign for a Federal anti-lynching bill and other stirring stories, with a modest pride and profound suppressed emotion. "The race question involves saving black America's body," he says, "and white America's soul." He leaves the white reader with the conviction that while a white man's life may be more comfortable, it can hardly be more interesting than that of the American Negro.

Out Today

"The Menace of Fascism," by John Strachey, author of "The Coming Struggle for Power" (Covici, Friede). . . . "The Spirit of France," in which Paul Cohen-Portheim, author of that beautiful story of imprisonment in England, "Time Stood Still," analyzes the new France and finds there the germ of the new Europe (Dutton). . . . "Preachers Present Arms," the story of the war-time conscription of the churches, by Ray H. Abrams, concluding that the churches are not secure against hate propaganda today (Round Table Press).

Bibliography-1933

James Weldon Johnson's Careers

Times Book Review 11-15-33 New York, N.Y.

One of the Foremost American Negroes of Our Day Reviews His Life As Educator, Poet, Diplomatist and Author

ALONG THIS WAY. By James Weldon Johnson. Illustrated. 418 pp. New York: The Viking Press. $3.50.

IN this autobiography of one of the foremost American Negroes of our day we have a full-bodied narrative of the social, political and cultural adventures of a strikingly unusual member of the black race. At the same time, by inference always, frequently by direct statement, we have the story of the struggles in this country of the race itself.

Lawyer, poet, musical comedy composer, diplomatic official, author, editor, orator and educator, James Weldon Johnson has gazed on far wider horizons than most of his fellows, white or colored: He has therefore an uncommonly commanding position from which to view the scene in which Negroes who live in the United States find themselves involved. He has made compelling use of it, as this book shows.

In politics James Weldon Johnson has come into association with Presidents, Senators, Governors and all manner of small fry. Europe is more familiar to him than it is to the majority of Americans. He has represented the United States of America in charge of Caribbean legations, and on occasion commanded the armed forces of his country there. Early in this century he was internationally known as the co-author of such song hits as "Under the Bamboo Tree," "The Maiden With the Dreamy Eyes," "Congo Love Song" and "Oh, Didn't He Ramble." He was a celebrity on Broadway, as any one whose years stretch back to those pleasant days remembers. Meantime, he was studying at Columbia under Brander Matthews and beginning to write the books that gained him recognition in still another field. The erstwhile popular song writer was to become a poet of distinction.

These reminiscences are crowded with stories about his friendships with men and women whose names have a way of being news and the events and occasions he shared with them. Here is Warren Harding welcoming him to Marion because Johnson had gathered damaging material about the American occupation of Haiti that Harding could use against the Democrats in the Presidential campaign; here is Schumann-Heink discussing her conflicting emotions about the war; here is Marie Dressler rounding up every American performer she can find in London to come to the theatre where "Cole and Johnson, the Great Coloured Comedians" (this was his brother, J. Rosamond Johnson), were to appear; here are Anna Held, Henry Cabot Lodge, Count Karolyi, Florenz Ziegfeld, Senator Borah, Jack Johnson, Edward Bok, Carl Van Vechten, John D. Rockefeller 3d, Clarence Darrow and a multitude of others.

These are all presented revealingly, and many of the tales told are entertaining. But the main drive of the book derives from the force with which Johnson made his way along a path that in his middle years was often exceedingly rocky and, for all the garlands that have subsequently been strewn, has not yet become a notably easy one. As a student at Atlanta University, soon after he had begun to accumulate bruising and enlightening experiences with race prejudice, Johnson saw the crucial problem of his future. "I perceived," he writes, "that education for me meant, fundamentally: preparation to meet the tasks and exigencies of life as a Negro, a realization of the peculiar responsibilities due to my own social group, and a comprehension of the application of American democracy to Negro citizens."

Now, at 62, he finds the main outlines of that program filled out with accomplishments that he could not have dreamed of when he formed his philosophy. For his own people he has this to say:

The race will continue to advance. In giving that answer I assume no prophetic attributes; I base it on the fact that the race has given a three-hundred-year demonstration of its ability to survive and advance under conditions and in the face of obstacles that will not, by any discernible probabilities, ever again be so hard. That, I think, gives a definite earnest for the future. His "past performances" give the Negro increasing self-confidence to undertake what is before him. And, today, his self-confidence may be increased by only looking around him and noting what a mess the white race has made of civilization. By looking around, he can only conclude that, while no other race would probably have done any better, no other race could hardly have done any worse.

James Weldon Johnson was born in Jacksonville, Fla., and his childhood was very much like the childhood of any average youngster in the America of the Seventies and Eighties He remembers, for example, that in his house there was a marble table holding a big illustrated Bible and some photograph albums, and that his mother used to read "David Copperfield" to him, or some book in which she could mimic a Cockney accent or an Irish brogue. She had been well educated in Nassau, in the British West Indies, and she was something of a musician. His father was originally from Richmond. He had attained a position of some affluence in Nassau, and in Florida he was a landowner.

Young Johnson reversed one Southern tradition amusingly. Because of his mother's illness, he was nursed by a white friend and neighbor. "I do not intend to boast about a white mammy," he remarks artlessly, "for I have perceived bad taste in those Southern white people who are continually boasting about their black mammies. I know the temptation for them to do so is very strong. * * *" In the same way he was later to be very courteous to ladies who told him how nice their Negro butlers were, because he could see how charming they meant to be. Neither his father nor his mother taught him anything directly about race. The world taught him that, in due course, in its own sweet way. As a child, he was somewhat restricted in play, but he managed to pick up an unconscious race superiority complex, because "all the most interesting things that came under my observation were being done by colored men. They drove the horse and mule teams, they built the houses, they laid the bricks, they painted the buildings and fences, they loaded and unloaded the ships."

At Stanton School for colored children he got an introduction into the rough democracy of hard games that he enjoyed very much, and there he became a first-rate baseball pitcher, master of a curve that was wondrous to behold. There were trips to Nassau and to New York, which he enjoyed quite a lot. Then he went to Atlanta University, where his knowledge of the world at large gave him a certain callow eminence among his fellows. Nearly every time he traveled back and forth to school he had infuriating experiences of race discriminations on the railroads. These were not the least part of his education. A yellow fever epidemic caused him to miss a year of school, and for a time he worked for a doctor whose unusual cultural background was decisive in sharpening his ambition for a career. For a time he taught school, and became the head of Stanton.

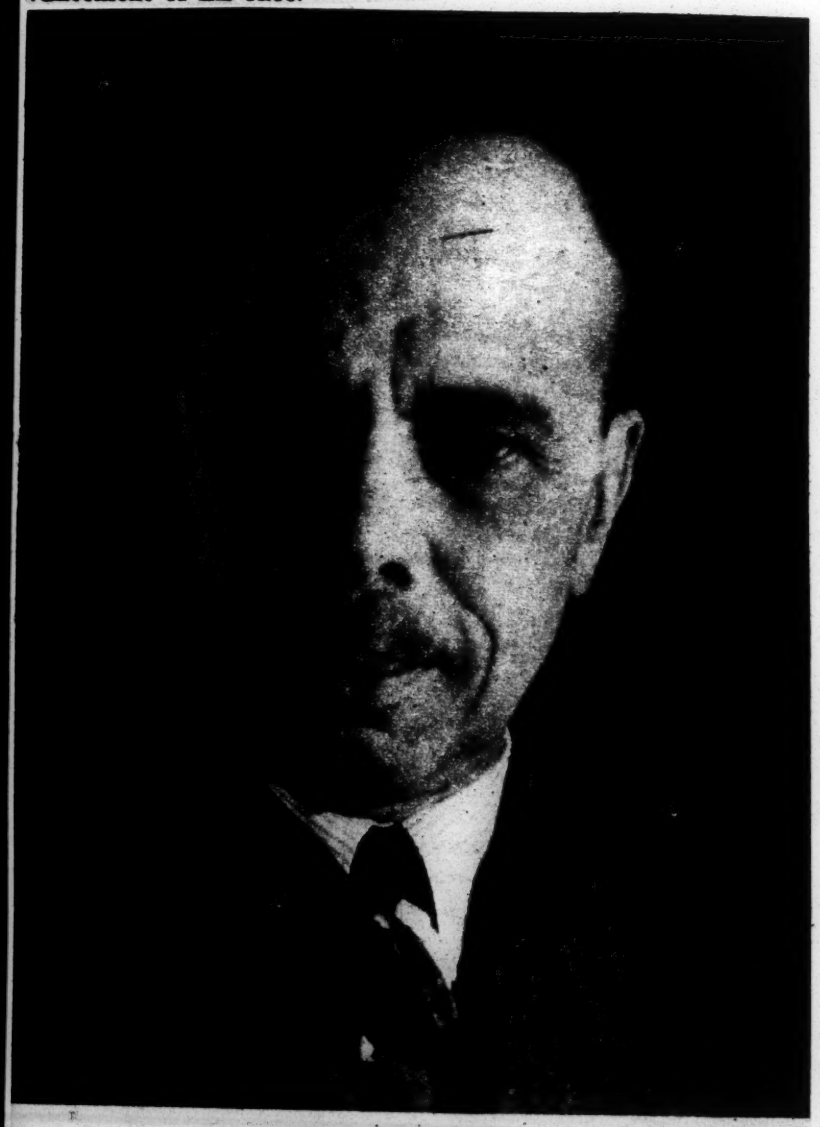
Then he learned law, not in a school, but in the traditional lawyer's office, and made the dramatic gesture of being the first Negro to attempt to be admitted to the bar through open examination. "More people were present than I had many times seen at a murder trial in the same room," he remembers, and they were antagonistic. But after the examiners had tried every form of law they could think of, they had to follow the lead of Duncan U. Fletcher—now Senator from Florida—and vote to admit him. Curiously enough it was a man called Clark, who as a Representative in Congress was always trying to get a bill passed to introduce Jim Crow cars into the District of Columbia, who made the motion to have Johnson admitted to the Florida Supreme Court.

The career as a lawyer presently gave way to the career as a composer of popular songs and musical comedies. James Weldon Johnson and his brother Rosamond developed their young musical experiments to the point where a New York invasion seemed plausible, so they tried it. There they met Bob Cole, one of the most talented and versatile Negroes ever connected with the stage, and the three formed a partnership which flourished so luxuriantly that within a few years they had a finger in a prosperous series of musical pies. "Sence You Went Away," which was sung by Amato and recorded for the phonograph by Kreisler and McCormack, was his lyric.

The career as a diplomatist was the upshot of spirited work in the 1904 campaign to elect Theodore Roosevelt to the Presidency. Johnson was rewarded with the United States consulship at Puerto Cabello, Venezuela. Peace did not break out too frequently there. Johnson had some exciting experiences. When Castro, the dictator, went to Germany for an operation, the students rose in revolt, and later on an epidemic of bubonic plague brought its disasters to the pleasant tropic life. Roosevelt had expressed a willingness to promote Johnson to the consulship at Nice, but Secretary Root said it simply could not be done, and when promotion came it was only to Corinto, Nicaragua, not half the sinecure Puerto Cabello had been. Here there was a real revolution, and Johnson had even more exciting times. He stayed in the consular service until the Taft defeat brought the Democrats into power, and Bryan, here called "a man who superficially was a statesman but fundamentally was a political spoilsman," had too many of his "deserving Democrats" to think of to consider promoting Johnson. So Johnson resigned, discouraged and disturbed, and returned to Jacksonville.

Johnson's career as an author developed in the years that followed; he came to New York and wrote editorials for a Negro newspaper, The New York Age, and took H. L. Mencken's advice to "single out the strong points of the race" rather than to make pleas for mercy. He had already published his novel, "The Autobiography of an Ex-Colored Man," and soon he was deep in other writings. He also plunged into the work of the National Association for the Advancement of Colored People, and took a leading part in the ill-

fated attempt to have the Dyer Anti-Lynching Bill passed through Congress. Meantime, he traveled about the country as a speaker, and beyond these borders to Europe, Haiti and the East, where he attended a garden party for the Emperor of Japan, for which he had to buy one more "useless silk hat." Now he is occupant of an honorary chair of creative writing at Fiske University. But it is not a position of retirement. He is only 62. And he has every intention of devoting vigorous years to come to the advancement of his race.



James Weldon Johnson.

From a Photograph by Carl Van Vechten

A Slave Ship

THE LAST SLAVER. *By Dr. George S. King. 322 pp. New York: G. P. Putnam's Sons. $2.*

THOSE who like a yarn with plenty of action, killings and rough stuff generally, will find them plentifully supplied in "The Last Slaver," by Dr. George S. King. Dr. King, who has done a bit of sailing himself, coming across an account of the schooner yacht Wanderer, built in 1857 for a member of the New York Yacht Club, but injected into the slave trade, evidently saw that the fiction possibilities latent in the bare facts were too rich not to be utilized. That the story the author has reared on the foundation thus provided has a good deal of artificiality in its construction the reader will instantly perceive. Dr. King is no master-craftsman with ability to conceal his artifices. But he has gone at his work with gusto, with the result that for anyone who will put aside for the moment any insistence on literary aptitude a riotous evening is in store.

Naturally, such a tale requires not merely a hero, but a hero maintaining the sound tradition of melodrama, that is, a little more than human in his impeccable honesty and uprightness, a two-fisted fighter in a pinch, but not one ever to start a fight, handsome and a gentleman. Then there must be a secondary hero to save the first in time of need. Dr. King provides both. There is Kane, expert navigator, who is induced through trickery to sign on for the Wanderer's voyage in the capacity of third mate; and Kavla, the gigantic Negro cook, who, because Kane befriends him, fights on the latter's side in the ever-recurrent battles aboard the ship. For arch villian there is the drinking, murderously minded, but cowardly Captain LaRoche, with his equally brutal satellites, Manthorne, the first mate, and the second mate, Scurdin. Kane, righteously refusing to have anything to do with the dirty mission of the cruise, holding to his job of navigator, is, of course, doubly hated by LaRoche and his minions because of his superior attitude. At the same time, LaRoche knows that not merely the sailing of the ship, but even keeping her right side up in the water in a blow depends on Kane, so that the carousing skipper is alternately of a mind to do away with his third mate and to support him against Manthorne and Scurdin in the incessant fights brought on by the pair.

And these fights! Dr. King has forced his imagination to every conceivable sort of murder which might be perpetrated on board a ship at sea, from a belaying-pin hurled in the dark to a perfectly timed block dropped by a man concealed among the sails. If the reader fears that, one exciting moment passed, the author will not be equal to a moment still more exciting, the book will prove him in error.

Of course, for a tale such as this to fill the requirements of traditional melodrama there must be a woman, young, beautiful and destined to be enamored of the hero, introduced into the tale. Dr. King is mindful of this also. But how get such a damsel aboard a slaver in mid-ocean? The author's stratagem is as sensational as it is ingenious—a storm, a daring rescue from a foundering vessel, and the trick is done.

The loading of the hapless blacks from the African barracoons, the chaining of them in the noisome holds, the landings on the smugglers' island in the West Indies for bootlegging into the States—all these are done with a grimness of detail which gives verisimilitude. And Captain LaRoche's delirium tremens, after a long drinking bout, with the ghosts of the men he had murdered, or who had done murder at his behest, flitting to and from the stench-filled cabin—two pages of increasing horrors, with all the knowledge of a medical expert to drive the scene home.

The day of the ten, twent', thirt' is now a memory for older readers only. But such readers who would like to experience again the ancient creeps and thrills can get them all from "The Last Slaver," and younger readers can have some of the joys of their fathers.

like a rainbow, beautiful to see, but no substance to you." What little mind she had, moreover, could be blown about by the lightest breath and a decision was something she simply couldn't make. In her opinion, she was in love with each one of her three adorers, caring most for the one who chanced to be with her at the moment. Which, as her grandfather, who prided himself upon his "intellects," told her, merely proved that she didn't really care twopence for any one of them. Her mother, her grandfather and her three lovers all argued with her, urging her either to choose one or to discard all three but if a jewel robbery and a couple of notorious highwaymen hadn't entered into the affair, and practically solved the question for her there is no knowing what might or might not have become of Nancy.

A mystery and a ruby ring have a good deal to do with the plot of the story, which nevertheless depends principally on the contrasted characters of Nancy's three lovers. The little tale is light, deftly woven and amusing. It is enriched with eight charming illustrations in color by C. E. Brock.

Bibliography – 1933

Alabama's Confederate Deserters

Professor At Judson College Seeks To Analyze Major Problem Of C. S. A.

DESERTION OF ALABAMA TROOPS FROM THE CONFEDERATE ARMY, by Bessie Martin, Columbia University Press, 1932 281 pages, $4.50.

Prof. Martin, history instructor in Judson College, at Marion, Ala., in this study in sectionalism, discusses and explains a generally ignored topic of history of the War Between the States. The causes that impelled otherwise loyal Confederates to leave their regiments without leave, often banding with tories in the woods of Alabama to escape the cavalry sent after them, are explained sympathetically.

Miss Martin points out that soldiers of the Confederacy could not be expected to remain constantly at their posts when they had an hundred and one complaints they thought justly could be made against the people they "left behind." Poorly clad, seldom paid, often hungry, the Confederacy's braves could bear personal privations, but they could not remain long at their posts when detachments of Federal cavalry were in their neighborhoods and their wives and children were in danger.

With impressment parties taking a large share of already-meager food supplies, the families at home oftentimes were hungry. They did not have enough clothing. Raiding parties frequently burned outhouses or carried off a whole Winter's meat supply.

Then pitiful letters would go to the menfolk at the front. A slow, inefficient mail service would delay these letters weeks, and the soldier would read his, written a month before, and wonder what had happened in the meantime. For perhaps two days and nights he sticks it out—and then the strain becomes too great and off for home the soldier starts, bitter perhaps that the citizenship at home for whose liberty he is fighting does not take better care of his family when he is away.

This is no indictment of the people of the South who did not go to war. And it is no indictment of the deserters. It is merely a statement of the facts as they existed, with no attempt to place blame upon anyone. It treats of the definition of desertion, the distribution of deserters by number, time and place, of the military and political, social and economic reasons for desertion, and of the efforts to check it by measures of military force and social relief.

Miss Martin points out that the desertion of Alabama troops was a manifestation of sectionalism in the State, due largely to the prevalence of poverty. The author admits that it is a phrase of war that cannot be glorified, but she does contend, and rightly, that it had its heroic aspects.

Apparently military force had little effect in combating the serious threat of desertion—an attack from within which Gen. Lee termed "More dangerous to our cause than the whole Yankee army." The punishments meted out were of necessity too lenient. Desertion frequently was condoned and actually encouraged by a soldier's superiors, making it difficult—no, impossible—for these same officers or their friends and fellow-officers in the same regiment later to pass the death sentence upon the luckless defenders.

Firing squads executed a few deserters, but a very few in proportion to the number absent without leave at one time or another during the war. Generally the death penalty was inflicted upon deserters in whose behalf there were no [illegible] circumstances such as a de-

BESSIE MARTIN

sire to help their families, or other similar noble reasons. Deserters to the Union Army were seldom caught, but usually were vigorously prosecuted on those rare occasions when they were captured by their fellows they had deserted.

The moves for social relief at home had far greater influence in discouraging desertion. Private organizations and individuals, as well as the State and county governments, did as much as possible to aid the indigent families of soldiers still at the front or who had died there.

Of the 53 counties in Alabama in 1863, more than one-third of the families in 30 counties received State aid as indigents. In Walker County, more than half of the families—59 per cent—were forced to accept charity to exist. The percentage in Covington was 48, in Randolph 45, in Autauga 34, in Tallapoosa 36, in Conecuh 43, in Coffee 38, Dale 45, Henry 37. There were no Chilton, Crenshaw, Hale, Lee, Geneva, or Houston Counties then, the formation of these new counties and others taking place chiefly in that period from 1869 to 1872, Houston County being formed as late as 1901.

Twenty per cent of the families in Montgomery County were listed as indigent, 21 in Lowndes and only 10 per cent in Dallas, which had the smallest percentage in the State.

But State aid was only a small part of the help extended the dependents of soldiers not at home. In Mobile, then the largest city in the State, several private organizations distributed aid to the indigent families of soldiers, Miss Martin declares. The book points out:

"The Military Aid Society, organized (in Mobile) in May, 1861, offered employment to soldiers' wives making uniforms under contract with the Government and gave money to the more needy wives. The Samaritan Society, organized in June, 1861, rendered medical aid to the indigent families of soldiers, paying the annual salary of a physician and the cost of the prescribed medicines."

The Montgomery Advertiser is quoted as authority that "in September, 1861, a Confederate Aid Society was organized in Mobile which advocated as the best means of raising money to support the families of soldiers an assessment upon all owners of property exceeding $10,000 in value."

Continuing, Miss Martin discusses relief measures at Montgomery: "In Montgomery, second in size among the cities of Alabama, but much smaller than Mobile, the chief organization for giving aid to the indigent families of soldiers was the Soldiers' Fund Committee or the Montgomery Indigent Relief Committee. The Soldiers' Fund Committee was organized April 26, 1861, at a meeting of citizens called to take measures to raise funds for the families of volunteers whose resources were slender. In the Fall of 1863, apparently, it was reorganized as the Montgomery Indigent Relief Committee, each ward of the city having one member . . . . In November, 1863, a contribution of $10,000 was made by the commissioners' court. In 1861, the committee had a stall at the municipal market where citizens were requested to send vegetables, and later it opened a store where provisions and clothing were received and distributed. It contracted with wood haulers to deliver wood at reduced prices to the holders of tickets and later established a wood yard of its own."

In brief, Miss Martin has carefully and fairly explained a subject little discussed in the South. Its result were disastrous, but desertion from the Confederate ranks was not the treacherous thing it probably seems to the uninformed. It was regrettable but necessary in many cases. The causes for it "were complex and related to many phases of life in the Confederacy, but the chief cause for desertion in Alabama troops, and probably of other troops, was poverty in the families of soldiers. This condition was baffling to Confederate authorities. Although causes for desertion in any war must be related to conditions at that time, it is certain that whenever scarcity of money and men exists in any section, disaffection toward war will follow. Since that was the condition which obtained in North and Southeast Alabama from 1862 to 1865, desertion remained an unsolved problem in the State."—THOMAS BROWN, Jr.

BOOK REVIEW

By ROSEANNE CHARLTON

DARK LUSTRE by Geoffrey Barnes. Alfred H. King, Inc., $2

"Dark Lustre," an ultra-modern novel with a Bohemian atmosphere is a swiftly moving tale built around white and black characters. Several of the scenes are laid in New York's smart East Fifties and in Harlem.

When Alan North, a weak, emotionally unstable sophisticate, fails to make up his mind to marry Peter Grisselda) Grant, an attractive and successful painter, a number of complications set in. Peter had been going with Alan for two years, and had come to the place where she wanted to marry him or break with him altogether. Alan loves Peter, but he wants his freedom more. He does not want to have an affair with her, for he believes that that would kill their love. He'd tried this "affair business" before. "It had taken him a long time to admit that stuff was theoretically perfect and actually ridiculous. It was easy, but it was against the real meaning of every natural instinct. You had possession, without having it; jealousy, without any right to it; all the tension of sex without its final assets."

Peter settles the question for Alan by going to Bermuda, presumably, to paint, but, in reality, to get over her disappointment in Alan. While she is away, Alan sees Aline Milton, Peter's beautiful mulatto model, at a cabaret in Harlem. Alan had seen Aline posing for Peter on one occasion. Aline is white enough to "pass" on Park Avenue, but she prefers to live in Harlem. She had heard Peter talk of Alan so frequently that secretly she worshipped him long before she actually met him, and pictured what it would be like to have a man like him in love with her.

Circumstances draw them together, and, finally, when Alan hears no word from Peter, he goes to live with Aline in Harlem. Everything goes all right for a time until Alan becomes restless. Aline senses that he is dissatisfied. To her dismay she knows that she is to become the mother of Alan's child. Should she tell him of it? Should she have the child? Would he marry her, knowing of the "Dark Lustre" of her body?

Peter comes back to New York and Alan goes to meet her boat. Would Aline lose him to Peter?

Which woman will Alan turn to finally? These are among the questions posed in "Dark Lustre." The book is an entertaining novel, written in a smooth style. The plot is well-handled; the characters are drawn shrewdly. The author's deft picturing of the "black and tan" party at the home of a white intellectual of liberal views is especially well done. He indicts Negro writers when he has one of the characters at the party say that Negro authors exploit their own race in their writings. He points out that some Negro writers are so stupid as to think that because they are Negroes the public will stampede all the book stores to read what they have written regardless of the quality of the books.

I think that Barnes is violated the rule of good taste by using profanity too profusely. The word "nigger" is used unnecessarily. Probably many Negro readers will resent the fact that he failed to capitalize the "n" in "Negro." He has another of his characters express the hackneyed thought that: black is black and white is white, a never the two will meet. But they do meet, and in Mr. Barnes' novel, too. Whether the meeting is successful is another story.

ROGERS BACK AGAIN; PLANS NEW HISTORY

Intermingling between whites and Negroes in Europe has been much greater than in America, declared J. A. Rogers, journalist and author, upon his return on the Ss. Champlain last Wednesday night from abroad. While in Europe he toured Spain and Portugal and made his residence in Paris.

Mr. Rogers stated that he has gathered much valuable material for his contemplated book on the lives of at least 100 great men and women of Negro descent. He promised to reveal within its pages several astounding facts in connection with a number of world famous figures. "Black Gods and Celebrities" is the title selected by Mr. Rogers for his book, which he says will be published in the fall by the Association for the Study of Negro Life and History of Washington, D. C.

Southern Liberals

LIBERALISM IN THE SOUTH, by Virginia Dabney. The University of North Carolina Press. 456 pp. $3.50.

By JOHN L. ALLEN

It is easy to comprehend why Mr. Dabney has written this book In the first place, he is himself a "Liberal"—A Richmond, Va., journalist who ranks definitely to the left of the great bulk of conservative and often reactionary Southern moulders of the public opinion I nthe second place, as a Southerner he probably has been pained to the point of resentment by anti-Southern gibes coming from north of the Potomac—gibes from the Menckenian school and in the Menskenian phraseology (now worn a little thin); or gibes from the school of professional anti-Southerners, of whom the practitioners on The Chicago Tribune editorial staff are the most crass and diverting exemplars. Finally, the South really has a "liberal" tradition, and Mr. Dabney thinks it is worth recording.

The record is an excellent study. It is, too, somewhat more than the title implies; had, Mr. Dabney been satisfied merely with getting into print a summary of the activities of those who, in various fields and by various definitions of the word, have performed "liberal" deeds in the South, he could have been less valuable. It would have failed to show the figures and movements of "liberalism" against the background of events and relations. It would have been, therefore, the relatively useless piling up of facts important only to pedagogues.

As it is, the author gives his reader a good insight into the general history of the South. Where it is necessary to show how a "liberal" movement has arisen, and why it has been defeated, he penetrates beneath the apparent with good judgment and precision.

At least, he does so except when he deals with the current scene.

And if he is inclined slightly to exaggerate the importance of present-day "liberalism" in the south, certainly the temptation is great. What else is there in the south worthy to be exaggerated?

Mr. Dabney arranges his study in four divisions: The Era of Jefferson, the Era of Calhoun, Up From the Ashes, and The New South. Under these, he discusses notable persons in politics, the position of labor, the rise of middle-class agrarianism, journalists and men of literature, educators and movements to liberalize education, religious leaders, and so on. His style is clear, appropriate to his purpose; and though always dignified, he speaks at times with a frankness that delights. For instance, his discussion of "Darwin and the New Demonology" is as forthright as Mr. Mencken himself, would require.

If unfavorable criticism of the book is to be made, it is that it fails to give the reader a satisfactory definition of what a "liberal" really is. Mr. Dabney tackles the question and analyzes at sufficient length. Admitting the difficulties, he implies his own definition in the following: "If pausing to consider is a weakness, and it sometimes is, then liberalism is weak. But if the welcoming of new ideas, of full and free discussion and readiness to reform are signs of strength, then liberalism has a large measure of strength." There is no objection to this definition. The trouble is that some of the "Liberals" the author presents do not conform to the definition, and others conform only by fits and starts.

Nevertheless, Liberalism In the South is itself fine evidence that liberalism really does exist in the south. It is a book that everyone interested in the subject will want to read.

DOTHAN, ALA.
EAGLE

JAN 6 1933

LESSON IN TOLERANCE

John Temple Graves, II, gifted columnist of The Birmingham Age-Herald, is a tolerant soul, and invariably polite. Ample testimony is found in the following:

"Virginia's brilliant young Virginus Dabney has written a fine book which he calls 'Liberalism in the South' and in which he recites topically and historically the efforts of various men and groups towards a broadening of Southern ways and days. He finds these efforts bearing good fruit today in spite of all the weeds of bigotry that still persist.

"It is a fine book, and we, who do a bit of talking about liberalism occasionally with our own small voice, are trying now to be liberal enough to applaud it in spite of its repetition of a damnable and well-disproved lie about our own father, namely that he was responsible for the bloody race riot in Atlanta in 1906. Because our father was editor at the time of one of the Atlanta newspapers which reported the series of criminal assaults by Negroes on white women which preceded the riot, several Northern newspapers fixed upon him the blame for the whole affair.

"The Atlanta race riot is vivid in our own memory. Particularly one Sunday afternoon when our father was down town and we, a small boy, sitting with our mother on the front porch at home, saw a group of several hundred Negroes approaching across the front lawn. Under the circumstances the spectacle was a bit terrifying—until we noticed that the leader wore a silk hat. He lifted the hat and presented a 'resolution' adopted by the 'law-abiding colored people of Atlanta.' The gist of the resolution was that the Negroes recognized our father as one of their best proven friends among the white people and that they were placing themselves in his hands for advice and protection against the murderous passions of the rioters. The incident, with its evidence of how Atlanta Negroes themselves felt about the man whom Northern newspapers were accusing of responsibility for the wanton killing of them, ought to convince Virginius Dabney that he has fouled one page of his fine book."

It would have been easy for Mr. Graves to have taken Mr. Dabney for a sizzling buggy ride for his ignorance and carelessness. It would have been even pardonable under the circumstances. But it is to the credit of his fine mental balance and sense of values that he didn't.

Book Shelf

"SATIRE IN BROWN" MARKS AUTHOR FOR BIGGER THINGS

"SATIRE IN BROWN," by Gordon V. Garwin, is somewhat different from the usual run of racial books that I have been commenting upon during the past two years. In style it is strictly humorous and while it covers the entire gauntlet of racial subjects it does so in parables.

There is hardly a racial element but what is the basis of some sketch and we can well imagine the fun the author has in being able to bring out a moral while poking fun at, and showing up many weaknesses of the race and individuals, yet doing so in a manner that would cause each real life personage to laugh at his own perspective.

This little book (it's hardly more than a pamphlet is one to be read when you are all tired out and discouraged from actually living the role of a member of the "downtrodden" race, causing you to laugh away your real troubles, focusing attention on a problem and by a parable, that makes your own troubles seem childish.

Judging by the humorous and descriptive manner in which Mr. Garwin has written "Satire in Brown," I would be keenly interested in spending an evening devouring a novel on racial life from his pen.

For fifty cents every member of the family will get a good laugh out of "Satire in Brown." It's a product of Zenith Publishers, 616 E. Fourth Street, Duluth, Minn.—Reviewed by Clifford C. Mitchell.

New Books

DARK SURRENDER, by Ronald Dell Kirkbride. Sears Publishing Company, Inc., New York City. Price $2.50.

THIS IS SUPPOSED to be a novel based on Negro life on a present day plantation. The characters are people whom the author met while visiting Dixie Boykin, "the Boss," in the book. To him goes the credit for "the truthful and extraordinary material which he has so generously made available to me," says Mr. Kirkbride in the preface.

It is to be doubted if the author used this material to its best advantage, because it is obvious that he knows very little about those whom he attempts to portray. Tom and Agnes, the two most important characters in the story, could never be anything but creatures of the imagination and not a vivid imagination at that.

Tom wanders through the pages with "poetry in his soul." He leaves his young wife and son, goes North and graduates from Harvard, becomes famous as a writer, lawyer and lecturer, and at the height of his career forsakes it all to return to the simple life on the plantation.

Agnes, meanwhile, stays behind and has five children by as many men in the neighborhood. It doesn't even make entertaining reading. Of course, there is a moral to the story with which you may or may not agree. It preaches the gospel of simple things for the Negroes in order to achieve real happiness. This may sound great to the author, but to the rest of us it is very grating.

The plot of "Dark Surrender" is woefully meagre. There is a lack of continuity which makes the reader restless. One is carried from situation to situation with a rapidity which makes the head whirl. The "amusing" incidents without which no book on Negro life seems to be complete are particularly trite and inane. The desire to be impolite and ask, "When do we laugh?" is overwhelming. Good humor is something to be enjoyed by everyone, but making simple folk ridiculous is mighty poor taste.

Memphis, Tenn., Commercial Appeal
May 28, 1933

VOLUME ON NEGRO LIFE

Memphis Pastor's Book Will Come From Press This Week

"The Pictorial History of the American Negro," most recent work of Dr. T. O. Fuller, negro educator, and pastor of the First Baptist (negro) Church) here for 33 years, will be released by the publishers this week.

The work follows such previous literary bits by the author as "Twenty Years in Public Life," "Bright Lights in Memory's Hall," "Banks and Banking," "Flashes and Gems," and "Ten Points in Church Membership." The introduction has been written by Gen. C. A. DeSaussure.

Dealing with the struggles, aspirations and achievements of the American negro, "Pictorial History of the American Negro" is illustrative of the earlier periods and prophetic of the future. Entire chapters in the book are given over to the treatment of freedom, citizenship, religion, education, educational foundations, business and industry, authors, press and publishers, social progress, music and art, politics, migration, the stage, race relations and athletics, all handsomely illustrated.

A native of North Carolina, Dr. Fuller is now 65 years of age. He was graduated from Shaw University at Raleigh at the age of 23 and was valedictorian of his class. He was ordained as a Baptist minister soon after graduation but soon returned to education, founding the Girls' Training School, was principal of the Shiloh Institute of Warrenton, N. C., and in 1898 was elected State Senator from the eleventh district. In 1900, he accepted a call to the First Baptist Church, colored, here.

The book will be published and distributed by Pictorial History, Inc., 125 South Court.

Bibliography - 1933

SPRINGFIELD MASS REPUB
APRIL 6 1933

STUDY OF LYNCHINGS

Southern Commission's Effort to Check Practice

A southern commission of which George Fort Milton is chairman has earnestly addressed itself to the problem of lynching. Two reports have already been published in pamphlet form. The third study sponsored by the commission is a substantial volume, "The Tragedy of Lynching," by Arthur F. Raper, the commission's research and field secretary, (University of North Carolina press; $2.50). Out of a total of 500 pages all but 110 are devoted to "case studies" of lynchings which took place in 1930. A detailed narrative of each case is presented, together with extracts from newspapers and other data reflecting public opinion in the regions concerned. The narratives are told with considerable dramatic and pictorial quality and are evidently meant to arouse public sentiment in the South.

In 1930 21 persons were lynched in the United States. Six of these were in Georgia, four in Mississippi, three in Texas, two in Indiana, two in South Carolina, and one each in Oklahoma, Alabama, North Carolina and Florida. The Florida victim was a foreign-born white; the other 20 were Negroes. The alleged crimes and the number of each were: Murder, five; rape, eight; robbery or theft, three; attempted rape, two; bombing a house, one; no crime alleged, two. Four of the mob victims were property owners; the remaining 17 paid no direct taxes on real property.

The southern counties where lynchings occurred were economically depressed. In three-fourths of the counties the per capita income from farm and factory was below the state average and in some cases less than one-half. "As would be expected from the poor economic rating, the educational facilities in many of these counties were far below the state average. Baptists and Methodists account for over three-fourths of all church members in nearly three-fourths of the counties, and two-thirds of them regularly poll Democratic majorities."

This means that lynching is normally a phenomenon of communities that are socially and economically backward. In some sections where Negroes were lynched in 1930 there were records of numerous floggings, with white victims as well as Negroes. Some lynchings occurred in communities characterized by open antipathy to Negroes, and others in what are known as "Black Belt" counties, where Negroes live principally in the open country as tenants or wage hands on large plantations. In short, rough conditions of living prevail in certain parts of the South, and harbor a latent barbarism.

Dr Raper concludes that two of the 21 mob victims in 1930 were innocent of crime, not being, in fact, specifically accused, and that in 11 other cases there was doubt either as to the crimes committed or as to the guilt of the men lynched. He notes also that in practically every community where a lynching has occurred there immediately springs up a tradition of the guilt of the person lynched. "Had the Negroes at Huntsville and Norfolk been lynched, it is highly probable that their guilt would never have been questioned, though their innocence was later established and the blame placed upon their white accusers by the courts." It does not appear from other parts of Dr Raper's text that an attempt was made to lynch the Negro falsely accused at Norfolk; it is stated he was condemned to death by orderly process of the court and released when the falsity of the accusation was shown.

Though the accounts of individual cases may seem needlessly detailed, they have considerable sociological interest in reflecting the ways in which mob violence is fomented and the reaction to it, favorable or unfavorable, among different elements of a community. In some cases particular lynchings were condoned by newspapers opposed to lynching, on account of growing lawlessness and feeble action by officers and courts. Dr Raper at times seems inclined to dogmatize about backward communities, and somewhat pompously rebukes a local minister who complained that it had been unjust for a research secretary to run into a community "between trains" and give the church people and the preachers a bad name.

NEW YORK CITY HERALD-TRIB
MARCH 26, 1933

Religion and the Negro

THE NEGRO'S CHURCH. By Benjamin Elijah Mays and Joseph William Nicholson . . . *New York: Institute of Social and Religious Research . . . $2.*

Reviewed by
WALTER WHITE

Secretary of the National Association for the Advancement of Colored People

FEW American institutions have had greater influence in shaping the destiny and thought of a race and, in turn, influencing for better or for worse American thought upon a major problem than the Negro church. At the same time no institution has received as little critical examination from either white or Negro students of social science. "The Negro's Church," by Mays and Nicholson, is one of the few examinations of this sort and it is an important achievement in its understanding of all the social, economic and other forces which have made it what it is.

On the credit side of the ledger many items are to be found. It was in the church that the Negro slave found asylum from prying eyes and hostile action of the slave-owner and his overseers. The whites were perfectly content to let the Negro slave dwell lovingly upon a reward in a future life and were not astute enough to realize that through the worship of a God who was very real and near to the slaves, these same slaves were learning confidence in each other and the power of organization. Bringing to the imagery of the Hebrew prophets of the Old Testament his own sense of rhythm and his own creative imagination which made the God he worshipped a very real person, the Negro transformed the austere and basically vengeful religion of the white man into a God of mercy and emotion. James Weldon Johnson's "God's Trombones" and, to a certain degree, "The Green Pastures" are vivid and memorable picturizations of this transformation.

"The Negro's Church" is based on a first-hand study of 609 urban and 185 rural churches widely distributed in twelve cities and four country areas, selection being made to insure a representative cross-section. One can get a most revealing picture of the effect of proscription upon the Negro in these pages. For example, barred by disfranchisement in the South, where the bulk of Negros lived and yet live, the Negro has exercised his natural gift for political maneuvering in the Baptist conventions and Methodist conferences. This has been an outlet which has given a certain sort of training, not all of it helpful, as Mays and Nicholson point out. A ministry which is all too frequently poorly trained and narrow-visioned and selfish, padding of membership rolls and economic blindness in investing far too great sums in church property are some of the evils of the institution which Mays and Nicholson examine with impartiality and thoroughness. While these evils are not absent from the white church, they are especially harmful to an underprivileged group like the Negro.

Florida Crackers

SOUTH MOON UNDER. By Marjorie Kinnan Rawlings. Charles Scribner's Sons, New York. 344 pp. $2.

Telegraph

By J. C. ROUSSEAU

In South Moon Under Mrs. Rawlings has achieved a distinct success. It is remarkable that a 'furriner," (in the patois of the people she pictures), could have acquired in several years the sympathetic understanding of the Florida Cracker she pictures with such fidelity. The soft idiomatic speech of the native has been produced with an exactness we have never found in any other novel purporting to reproduce the Cracker lingo. The folk-lore, knowledge and superstitions of these people could only have been acquired by enormous study, research and personal association.

4-30-33

The Florida scrub, which is the locale of the narrative, is pictured with a beauty which brings the arid scrub, tangled hammocks and lush sub-tropical rivers vividly to the eyes of the reader, and induces one to believe that Mrs. Rawlings knows and loves the country she has chosen for the setting of her book.

Macon, Ga.

South Moon Under concerns three generations of the Lantrys, and their effort to wrest a living from the poor, sandy land. Old man Lantry, who evidently has some secret fear, moves across the river with his family and settles in a cabin in the scrub. There is a close bond of feeling between the old man and his youngest daughter, Piety (called "Py-tee"), the runt of the family, who preferred to help Pa in the fields.

Lantry, fearful of Py-tee's future, assists her timid beau, Willy Jacklin to propose, and soon passes from the story, which is largely that of Py-tee and her son, Lant Jacklin.

Py-tee brave, but ignorant, carries on with the help of Lant, who did not intend "to mess up with no school no longer's he had to." Lant learns to hunt, trap, fish and kill 'gators for their hides. When new laws and changing conditions prevent these occupations, and the worn-out land refuses to produce, Lant is forced to take up moonshining.

The Lantrys, and their friends in the scrub and contiguous territory, had their own code of morals and justice, handling their own affairs and meting out such punishment as they thought deserved, without recourse to the law.

While we dislike direct quotation, Mrs. Rawlings sums up the life of her people, when Py-tee, old, worn and nearly blind, sits and dozes at Abner Lantry's cane-grinding:

> Life pared them down in a hurry . . . But if the road had been hard, it was also pleasant. If a living was uncertain, and the sustaining of breath precarious, why, existence took on an added value and a greater sweetness. The tissues of life were food and danger. These were the warp and woof, and all else was an incidental pattern, picked-out with vari-colored wools. Love and lust, hate and friendship, grief and frollicking, even birthing and dying, were thin gret and scarlet threads across the sun-browned, thick and sturdy stuff that was life itself.

There is no great difference between the Florida Cracker as pictured by Mrs. Rawlings, and the Georgia Cracker, who lived in the piney-woods and wiregrass from around 1880 to the first decade of the Twentieth century. Their idioms and customs were practically the same. The coming of a newer civilization, with its schools, cars, good roads, and motion pictures has moulded them into a similar and uninteresting mass. Probably the inacessibility of the scrub delayed this process in Florida, but in this novel one is regretfully aware of the march of this modern civilization.

South Moon Under is more than a novel. It is a composite history of a true and tender people, whose customs, habits and speech were worthy of record.

Mrs. Rawlings has written one of the best Southern novels we have read.

WATERBURY CONN REPUBLICAN
APRIL 9, 1933

LYNCHING STUDY IS COMPLETED

500-Page Book Just Out Represents Much Effort

Atlanta, April 8. — (AP) — The southern commission on the study of lynching, headed by George Fort Milton, editor of The Chattanooga News, today announced publication of its final report in the form of a 500 page book entitled "The Tragedy of Lynching."

The volume represents two years of investigation and study of lynching and surveys the general lynching situation over a period of 40 years. Exhaustive case studies are given, and among conclusions the report asserts that of the 21 mob victims in 1930, two were innocent and 11 others possibly so.

The reports also holds that no community is immune from the danger of mob violence and that good citizens everywhere should be on guard against such demonstrations.

The study was sponsored and financed by the Commission on Inter-Racial Cooperation and was directed by a group of 11 well known citizens of the South. Most of the field work was done by Dr. Arthur Raper, director of research for the inter-racial commission and Prof. Walter Chivers of Morehouse college.

Negro Education

THE MIS-EDUCATION OF THE NEGRO. By Carter Godwin Woodson. 207 pp. Washington, D. C.: The Associated Publishers, Inc. $2.15.

THIS is a challenging book. It throws down the gauntlet to those who have had anything to do with Negro education, whether of white or black race, and it bids the Negro to come forward in pride of race and heritage and, standing on the basis of his own racial personality, demand an education that will develop that personality and its gifts rather than seek merely to imitate the white man. Mr. Woodson says that he has been participating for forty years in the education of the black, brown, yellow and white races in both hemispheres, in tropical and temperate regions and in all grades from the kindergarten to the university. In addition, he has traveled much all around the world for the purpose of studying school systems and methods, and out of this experience together with long study of the conditions and prospects of the Negro has come this vigorously written book.

Mr. Woodson holds that the Negro has been mis-educated because he has not been taught to value himself at his proper worth nor trained in a way that would develop his faculties to serve his special needs. All of his education has been an imitation of white race education; he has been constantly taught to despise his own race and made to feel that he is inferior. Mr. Woodson maintains that very few of the Negroes who have had the best education have afterward become "a constructive force in the development of the race" and that practically all successful Negroes in this country have had little or no formal education. "The so-called school," he concludes, "becomes a questionable factor in the life of this despised people." But all this does not mean that Mr. Woodson would not have Negroes educated. On the contrary, he wants them to have more teaching and training, but of a sort that would be better adapted to their needs. "The program for the uplift of the Negro in this country," he says, "must be based upon a scientific study of the Negro from within to develop in him the power to do for himself what his oppressors will never do to elevate him to the level of others." Most important in this effort, he thinks, is such teaching about his race and its history and such training of his special gifts as will restore in him both individual and racial self-respect. Mr. Woodson inquires extensively, and contemptuously, into present methods and results and sets forth rather fully a program of objectives to be gained by the education with which he would like to replace that now in use.

A BOOK ON GEORGIA.

"Slavery in Georgia Prior to 1860." By Ruth Scarborough. This book gives an interesting history of the conflicts and varying policies in Georgia as to her most troublesome problem in former periods. It is a well-balanced, apparently unprejudiced presentation of the subject. It is well documented, and its extended bibliography adds to its value for the student.

Not only was Georgia the only free colony, but she was one of the first states to prohibit the importation of slaves, being about 40 years ahead of the federal government in that prohibition.

The slave laws given contain much of a humanitarian character, such as limitation of hours of work, penalties for beating a slave without cause, or working disabled slaves; and it was made a duty of certain courts to inquire into the situation of slaves and render relief.

It is shown that there was much manumission of slaves, and many instances are given from wills. It is apparent that there would have been far more of this had it not been for the difficulties and dangers attending the presence of a large free negro population in the midst of a slave population. By one of the wills referred to, the uncle of Howell Cobb expressed a desire to emancipate all his slaves, but stated that in the existing condition of society it would be inexpedient and of "no real lasting advantage to them," and provided that whenever Howell should arrive at 21 years of age and should discover "a humane and benevolent disposition toward my negroes," they should be given to him. The difficulties referred to led to laws against manumission.

Much space is given to the movement for colonization in Liberia and the large sums donated by Georgians to the American Colonization Society for that purpose. The Georgia statesman, William H. Crawford, was a vice president of the society.

It is stated that in 1850, "of the five social groups in Georgia, only one was decidedly pro-slavery . . . the smallest class—the planter aristocrats. This was the articulate class who preserved their views for posterity."

The sensitiveness of Georgians to outside interference had much to do with their attitude toward emancipation. This can be better understood when it is considered that the most bitter interference came from those who were enjoying the benefits of large fortunes built up on the slave trade.

The author is a native Georgian, connected with the George Peabody College for Teachers, Nashville, and is now engaged in educational and historical work in New York.

JOHN M. GRAHAM.

Atlanta.

Secession Background In Alabama

THE SECESSION MOVEMENT IN ALABAMA, by Clarence Phillips Denman: State Department of Archives and History: Montgomery, Ala.; 190 pp: $2.

The other day a kindly old gentleman with Confederate whiskers came into the office of this department. His eyes rested on a little red-bound book, which lay open on the desk.

"The Secession Movement in Alabama," he read aloud. He turned the pages of the volume.

"Oh, it's about the secession which brought on the War Between the States," he said. Then, holding the book down between thumb and forefinger as if he thought perhaps inquiry would decide whether the book was worth further perusal, he asked: "Is this book in defense of the South?"

"Well," answered this department, "it is not exactly a defense. Prof. Denman has just traced the underlying causes of secession in this State."

"But," insisted the elderly gentleman, "is it favorable to the South?" Then to make himself clear he added: "Does he blame the South for secession, or does he blame the North?"

As a matter of fact Dr. Denman merely presents what the title of his book announces, "The Secession Movement in Alabama." He tells of the rise of secession from the time of the Wilmot Proviso, a congressional measure which was to have prohibited slavery in the territory acquired by the United States in the Mexican War until Alabama withdrew from the Union.

Without question abolitionist gestures in the North brought about the secession of Alabama, and Dr. Denman attributes that the cause for Alabama's breaking with the Union.

Dr. Denman sees the movement which finally threw Alabama and other Southern States into war with the industrial East, as a natural mass undercurrent agitated by no one man nor any small group of men. The writer does not give William Yancey and others who were in the foreground of the secession movement credit for the great influence that some Alabama historians gave them.

Yancey and other secession leaders are described rather as mere spokesmen for the people of the State.

Dr. Denman, though a native of Texas, is the grandson of a Confederate soldier who enlisted at Columbiana, and he spent most of his years in this State. His research work was done in Montgomery at the Department of Archives and History. He also spent much time in the file room of The Advertiser collecting authorized data for his book. He is now associate professor of history at Maimi University at Oxford, Ohio.

Friends of Dr. Denman tell us that he wrote his book as a result of an investigation he made prompted by curiosity as to why most Alabamians favored secession since the majority of the people here were not slave-owners.

He learned that non-slave-owners feared the social and economic disaster that they believed would come with the freeing of slaves.

Dr. Denman's book, as most documentary theses, makes no pretense at dash and color for the sake of reader-interest. Purposely Dr. Denman avoids the personalities that perhaps might have given brighter tone to the pages.

Students of history will find "The Secession Movement in Alabama" interesting, and especially Alabamians.—W. K.

Bibliography - 1933

New Edition Of "Who's Who In Colored America Ready Soon

Third Edition of Much-Debated Book On Negro Celebrities to Be a Sensation—"Believe It Or Not" Section Interests.

11-11-33 Courier Pittsburgh Pa.

BROOKLYN, N. Y., Nov. 2—An announcement of great importance to the race has just been made by the publishers of Who's Who In Colored America, 2317 Newkirk avenue, Brooklyn, N. Y., saying that the third edition of this national race record will be ready for delivery on November 15, 1933.

It is bigger and better than any that they have published, the printing being of the same high grade, and the binding green Athel leather. It has 340 cuts or photos. Over 1000 new life stories have been added. Some of these distinglished men and women are worthy of inclusion in the standard histories, and which fact makes these editions of historical value to the race. Practically all the sketches that were in the last edition were changed to bring them to date.

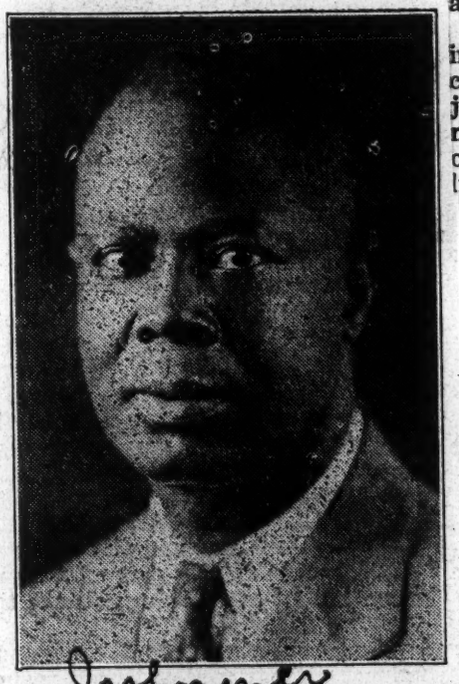
The new features include a Memoriam page. This page will have the names of all those who died since the second edition was published. There is also a "Believe It Or Not" page. On this page, hints are given of some of those who are very outstanding but not so well known. Below we give a few of those who are on this page:

A colored man who is the editor of a big daily white newspaper. A colored doctor who was presented with a plaque of blessing from the pope in Rome for a miraculous cure on a Nun's feet. A returned army officer who was awarded a Congressional honor medal for bravery during the Spanish-American war, and was an honorary pall bearer of the Unknown Soldier. A lieutenant in the World war who was promoted to captain in the field for bravery, and was awarded two croix de Guerres by France, and the Distinguished Honor Cross of the United States. A Special Assistant United States Attorney appointed by President Roosevelt. A colored man who was with Peary when he discovered the North pole. A colored man who employs 300 clerks and collects over $500,000,000 annually for the United States government. A colored man who is the boxing commissioner of Pennsylvania. Four judges, congressman. A colored man who is the general superintendent of a big department store which has 57 departments and employs 200 clerks. A colored man who is the leading expert on election laws. Two colored men who operated as many as 400 taxis. The president of a big bus company, operating 49 buses under city charter, owns a garage, all the officers and employes being colored.

There are many more. Much of his information was gathered by personal interviews at the places of their business, in many cities and states, at enormous expense.

The third edition will be a sensation. It is truly a national race record, one that actually shows that splendid advancement is being made. It is propaganda of this sort that will be helpful to obtain the betterments that are sure to follow.

WRITES BOOK



DR. J. LEONARD FARMER, professor of religious education and philosphy at Wiley College, Marshall, Texas, is one of the best prepared men of the Negro race. He was born in South Carolina, reared in Pearson, Ga., where he received his grammar school training, and went to high school at Cookman Institute, Jacksonville, Fla.

Dr. Farmer then went to Boston University for his undergraduate collegiate training, receiving his A. B. degree in 1913. He continued his education at this noted institution and received his S. T. B. from there in 1916. His thirst for more training still unquenched, Dr. Farmer pursued his work for the doctor's degree at Boston University, and was awarded degree of Ph. D., magna cum laude, in 1918. His thesis for the doctor's degree was, "The Origin and Development of the Messianic Hope in Israel, with Special Reference to Analogous Beliefs Among Other Peoples."

From 1917 to 1 [illegible] Dr. Farmer was a pastor in the [illegible] Conference of the Methodist Church; during the year 1919-1920 he taught at Wiley College; from 1920 to 1925 he was dean of Rust College at Holley Springs, Miss., and from 1925 to 1930 was head of the department of social sciences, and registrar, at Samuel Huston College; from 1930 to 1933 he was professor of Old Testament, and registrar, at Gammon Theological Seminary.

In 1917 Dr. Farmer was married to Miss Pearl Marion Houston of Jacksonville, Fla., to which union there are three children: Helen Louise, born in 1918, J. Leonard, Jr., born in 1920, and Nathaniel Jones, born in 1927.

In addition to his extensive training and rich experiences Dr. Farmer comes back to Wiley after having just completed a book, entitled, "Gammon Chapel Talks," which is a series of occasional talks and lectures delivered at Gammon

FAMOUS NOVELIST TO BE WELCOMED

Telegraph Macon Ga.

Mrs. Caroline Miller Will Arrive Here at 12:45 o'Clock Tomorrow For Speeches

11-17-33

Mrs. Caroline Miller, who set the nation's novel-readers to talking and wondering about Lamb In His Bosom, a book of South Georgia folk, will arrive here at 12:45 o'clock tomorrow afternoon to address five organizations of Macon writers.

Mrs. Miller will come by bus from her home in Baxley, and will be met by Mrs. Joseph Robinson, president of the Macon Writers' club; Mrs. Clifford McKay, president of the Quill club, and Miss Sally M. Akin, [illegible] Memorial librarian.

Mrs. Miller will be honor guest at 1 o'clock in the Hotel Dempsey at a luncheon given by the Book club, the Writers club and the Quill club. Short welcome addresses will be made by representatives of the three organizations. Harry Stillwell Edwards, one of Georgia's oldest authors, has been asked to introduce Mrs. Miller, one of the state's youngest. She will make the principal address.

To Speak at Wesleyan

She will go to Wesleyan college after the luncheon, and at 3:30 o'clock will speak to the Wesleyan English club and the Scribes, another literary group of the college. At 5:15 o'clock she will leave to return home.

Mrs. Miller, whose first novel, Lamb In His Bosom, was published only four days after her 30th birthday, was born in Waycross in August, 1903. After completing her high school education, she was married to W. D. Miller, her English teacher, who now is superintendent of the Baxely High school. They have three children—Bill, six, and Nip and Tuck, four-year-old twins.

Mrs. Miller has spent her life among the flat-country folk about whom her novel has told the nation. She wrote the volume while her youngest children were two years old. She now is writing a second book, but her home life always will come before her literary work, she has asserted, and if writing ever threatens to disrupt her home-making, she will abandon writing.

DOTHAN, ALA.
EAGLE

OCT 11 1933

"Along This Way"

(Nashville Tennesseean)

James Weldon Johnson is perhaps among the outstanding half dozen Negro men of his day.

Three decades ago he was known to America as a member of the group called Cole and Johnson, which was responsible for some of the most popular songs of the times. They wrote pieces for such stars of the theater as Anna Held, Lillian Russell, Marie Cahill and Bert Williams, among their works being such hits as "The Maiden with the Dreamy Eyes," "Fishing," "Under the Bamboo Tree," and "The Congo Love Song." This Florida Negro attended Atlanta University, was a school teacher, a newspaper publisher and lawyer, and found time to write poetry before he went to New York with his brother, Rosamond, to become a member of the musical trio which won world fame toward the close of the century. He continued to write poetry much of which was published, and to study at Columbia University.

From song writing he turned to politics, and was appointed by President Theodore Roosevelt to the position of United States consul at Puerto Cabello, Venezuela. He was made field secretary of the National Association for the Advancement of Colored People in 1916 and became a campaigner against disfranchisement, poor schools for Negro children and other discriminations. Three years ago he joined the faculty of Fisk University as professor of creative literature, and in the leisure of college atmosphere he has written the story of his life. It is essentially the story of the American Negro, interpreted by a highly intelligent,

broadly educated and intensely loyal member of the race. Such a story must of necessity reflect the disadvantages under which the Negro labors, but its author refr ins from outcry. His life is such a one as should offer inspiration to the American Negro and to white people an avenue to understanding of the educated Negro. For Johnson, proud of his race, has made his success as a Negro, has kept within the limits set on the Negro, limits which, as his life proves, permit of the highest sort of development, both intellectually and socially. His autobiography, "Along This Way," will recommend itself, therefore, to all persons interested in the climb upward of the American Negro, and especially since it is written by one who is leading that movement.

Prize For Best Essay On Johnson Book

NEW YORK.—A prize contest for the best essay on what James Weldon Johnson's autobiography, "Along This Way", means to the Negro student, is announced by the Viking Press, Inc., publishers of the book. The first prize will be $25, with second and third awards of $10 and $5 and a copy of the book will be awarded for honorable mention. The three judges are Miss Crystal Bird, George S. Schuyler and Benjamin Brawley, all prominent in the realm of Negro literature.

All essays, to be eligible for the prize, must be mailed to the Contest Editor, The Viking Press, 18 East 48th st., New York City, before midnight on November 20. The contest is not limited in any way but no contestant may submit more than one essay. The essays should between 200 and 300 words in length, legibly written—preferably typewritten—and only one side of the paper. No essays will be returned and the decision of the judges is final and without appeal.

Negroes Taught Manners To Whites, Says Peterkin Book

Callahan Neglected to Tell Jury How to Bring In "Not Guilty" Verdict Until Prodded By Leibowitz—Will File Motion For New Trial.

NEW YORK, Dec. 7—A new book called "Roll, Jordan, Roll," by Julia Peterkin, declares white people in the South were taught their manners by Negro servants. The book will be published December 8 by Robert Ballou, Inc., 2 West 13th street, New York. Miss Peterkin declares:

"The reputation of southern people for good manners is deeply indebted to the training received from Negro nurses and servants who helped rear them . . . It is difficult to estimate just how much southern white people have been shaped by the opinion of Negro servants . . ."

The book is illustrated by seventy distinctive photographs by Dorothy Ullman, noted photographer.

TODAY'S BOOK

SPANIARD'S MARK, By Allen Dwight. The Macmillan Company, New York. $2.

Reviewed by MARIETTA ROBINSON.

Here is a story about the Sea Islands of Georgia written for young people. Rather, it is about young people, but we find the same interests, prejudices, animosities and the like that we older children cherish. This makes it an interesting book for all ages.

Spaniard's Mark is the story of a young northern girl spending the summer on the Sea Islands of Georgia. Anne Hardesty has never been South before, and she is duly impressed with anything in manner or custom that is different from what she is accustomed to. When she hears her hostess speak the first time, she wonders sympathetically, if it hurts to talk that way. At her first dinner in the South Anne finds turnip-greens are better on the tongue. Grits proved to be what she knew as hominy, but tasted quite well when eaten with bacon and eggs.

Anne is an avowed Yankee and at times grew a little warm when some thoughtless person threw out a hint that the word "Yankee" carried at the least a suggestion of disapproval. And when some one impolitely referred to Sherman's march, Anne fired back, "I was not with him."

Our heroine had a saving sense of humor that sometimes counteracted her bad temper. And when she overheard a disagreeable girl say loud enough for Anne to hear that she would not claim forty-fifth cousin with any Yankee, suddenly a picture of millions of Yankees on their knees begging to be acknowledged as forty-fifth cousin by this warmed-over young rebel was too much for Anne. She giggled. But just as one finds a few disagreeable persons in any locality, there are always pleasant and worthwhile people, and Anne found real friends on the islands and enjoyed her visit immensely.

Anne Hardesty grew to love the pine wilderness and the moss-draped live-oaks that had depressed her at first. She loved the coastal inlets and marshes, and listened, fascinated, to the stories the inhabitants of the islands were glad to recount. "The past seemed curiously vivid in this strange country, as though it still insisted on being the present."

And nowhere do you find the past more vivid than with the old Negroes, some of them remembered slave days. Indeed one of the most attractive elements of the story is the portrayal of the Negro. There is the shiftless no-account Negro that won't work; the typical old-time servant, respectful and loyal; and the coffee-colored chauffeur of the rich and ruthless Northerner who made himself despised in the community by his greedy passion to possess all the land he could get by hook or crook.

The historical background of the islands is well treated. The Spanish missions, Fort Frederica the old church on the spot where the Wesleys preached, are all given due attention. In fact the plot of the story is woven around the Spanish missions.

Anne is an eager, energetic, out-of-doors girl, and she determines to explore the islands for herself. Her thrilling adventures and amusing mixups that follow, make an entertaining and rapidly moving story.

The author knows modern young people, their jealousies and ambitions, and puts them down realistically.

The co-authors of Spaniards' Mark are Lois Dwight Cole and her husband Allen Taylor. Miss Cole was formerly manager of the Macmillan office in Atlanta, and her husband was on the staff of The Atlanta Journal. The illustrator is Cornelia Cunningham of Atlanta.

THE CASE OF THE SOUTHERN NEGRO

GEORGIA NIGGER. By John L. Spivak. London: Wishart and Co. Pp. 241 and illustrations. 8s. 6d. net.

This is quite frankly a propagandist novel. The story of a young Georgian negro caught in the toils of an iniquitous system. It begins in a chain gang and it ends in a chain gang. For a few brief days the boy is liberated, then arrested again on a trumped-up charge, and handed over to a planter whose exploitation of peonage is only less brutal than the spikes and shackles of official servitude. In desperation he runs away, but the one white man with enough decency to befriend him saves him from the sheriff of one county merely to leave him a prey to the prison commissioners of the next.

Behind all this lies the vicious aftermath of the Civil War. The negroes were freed from political slavery by the force of Yankee arms, but they were left in economic servitude. The law binds them to their white master as long as they are in his debt. Where an able-bodied negro used to cost eighteen hundred dollars he can now be obtained by paying a five-dollar fine as an advance on wages. Wages are low. Everything is bought at the plantation store—on credit,—and the planter keeps the books. For the least offence, real or imaginary, there is flogging; for any attempt to escape, the chain gang. Between black men and white justice is the merest mockery.

Such is the tale Mr. Spivak has to tell, and though it is backed by an appendix of documents and photographs he has cast it in the form of fiction in the hope of reaching a wider public. There are harsh scenes in the book; tortures such as the rack and the stocks would seem almost incredible to-day if one did not know that they were the product of race hatred and race fear. Mr. Spivak vouches for his facts, and even protests that he has avoided extreme cases in order to be more widely believed. There is not a word of sentimentality in the book from cover to cover, but grim, competent description, terse narrative, a minimum of explanation, and the flavour of darkie talk on every page.

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